

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XXXIX.

December, 1946

No. 8

SIGNS OF THE TIMES

THE signs of the times are there for us to read, but unless something untoward happens to shock us out of our smug self-complacency and compel us to reflect, they remain unheeded. Yet we know that coming events cast their shadows before. Historical catastrophies do not come unheralded; they do not take us by surprise but are preceded by ample warnings which may not be as spectacular and dramatic as the handwriting on the wall but which nevertheless are quite discernible and unequivocal in their meaning. If we pay no attention to these signs or misread them, it is due to some influence which obscures or corrupts our judgment, to a desire for ease and comfort, a feeling of moral superiority and self-righteousness, a wish to escape responsibilities, an unwillingness to shoulder burdens, an unconscious repudiation of human solidarity and brotherhood, an indifference to anything that does not directly concern ourselves. There is but too often an ideological taint in our historical judgment. Is Dr. Reinhold Niebuhr too severe when he writes: "We cannot discern the signs of the times because we are hypocrites." (Discerning the Signs of the Times.) At all events it is too easy to pass judgment on others in order to absolve ourselves. Guilt is rarely, if ever, a purely onesided affair; mostly, if not always, it is two or many sided. In all personal guilt there is an element of social complicity.

Keener moral interpretation and finer psychological analysis of ethical experience are often found in writers of general literature rather than in the professional exponents of religion. Thus we find in N. Berdyaev a striking and illuminating observation on the well-known Biblical passage, "Where is Abel, thy brother?" We are not particularly upset by this question because after all we have not murdered anybody and in that respect our conscience is perfectly at rest. Berdyaev, however, inverts the question and sends it straight like an arrow into our own soul, giving us a rather uneasy feeling that perhaps not everything is as well with us as we imagined. Berd-

yaev claims that ordinary morality arose with the question as the Lord addressed it to Cain in whose conscience it re-echoed like the trumpets of doom and made him feel the terrible responsibility for the shedding of blood. Morality reaches its fulfillment when the question is put to the good man about the bad man, to the righteous about the unrighteous, to the one who stands about the one who has fallen, to the godly about the godless, to the Christian about the pagan, to the Church about the world. We cannot escape its terrific impact when it takes on the form: "Abel, where is thy brother Cain?" The question, then, comes home to everyone of us, and I would not envy the conscience that is not disquieted by it. "Abel, Abel, where is thy brother Cain?" The theme is a very promising one and its applications are many. It has been tellingly and fearlessly elaborated by Father Furfey (*The Mystery of Iniquity*) and the Rev. Mr. Paul Scherer (*For We Have this Treasure*). There is a broad Pharisaic streak in most of us, and like the Pharisee we often in self-justification ask: "Who is my neighbor?"

At present we propose to treat the question of moral responsibility in relation to history and the international situation.

THE MEANING OF HISTORY

By the signs of the times we understand certain facts which indicate the drift of historical development and forecast future events. History is a process in which the free will of man plays a decisive part and which for this reason possesses a moral complexion. By the same token historical evolution is dominated by the moral law which works its course with the same inexorable necessity as the physical laws of the material universe, though in a different way. If history is not a purely natural process subject as Oswald Spengler would have it to the biological rhythm of birth and decay, its vicissitudes, its successes and failures, its final consummation are governed by the higher laws of spirituality and morality. The various forms of historical decline and destruction

cannot be equated with the phenomena of organic growth and extinction. "They are not merely biological death." (Human Destiny, by Reinhold Niebuhr.) Civilizations, cultures, empires die by sin. Thus, in the fate that befalls civilizations the Divine justice is vindicated. The sins that bring about the downfall of nations are sensuality, injustice, pride. When these sins become rampant, we know that the grave-diggers of history are at work. Here, then, are the signs of the times waiting to be read, the red lights proclaiming danger ahead.

History is bi-dimensional; the horizontal dimension lies in time, the vertical reaches out into eternity. In the vertical dimension our ultimate hopes find complete rest and security; in this dimension there will be final consummation, adequate justice and absolute fulfilment unaffected by failures and frustrations in time. The vertical dimension is necessary to fulfill the meaning of the life of the individual. Still though the individual transcends history, he is not exempt from taking part in the historical tasks of time.

In its temporal extension history can realize only partial fulfillments but it has immanent purposes and ends which impose themselves on each living generation as mighty imperatives that may not be set aside. Every age must make its contribution to historical fulfilment. In this sense we are debtors beholden to the future which will either convict or justify us. Today is justified by tomorrow. The war of yesterday will be justified by the peace of today. And in this justification or condemnation we are all involved. To exemplify this justification of the present in and through the future, that is, temporal or historical justification, we refer to parenthood which offers a very instructive illustration; everyone understands what is meant when we say: "Parents must be justified in the lives, the conduct and the character of their children." A generation which sows the seeds of future wars and prepares calamities for posterity stands accused at the bar of history.

We have every reason, then, to scrutinize the signs of the times, the signs of our times in order to ascertain whether our present actions and omissions contain the germs of good or evil, whether they are a menace or a promise, whether they will bless or blast the coming generations. Tremendous issues confront us. Are we approaching them in a spirit of proper humility, with a consciousness of solemn responsibility, with fear and trembling, with a realization of our shortcomings, with misgivings lest we assume a role too big for

mortals and pass judgment with a finality beyond fallible men?

NATIONS, THE HISTORICAL INSTRUMENTS OF PROVIDENCE

World history is world judgment. The judgment of nations, peoples, societies, empires, states must take place in time because these entities are limited to a temporal existence. This implies that the carrying out of historical retribution is delegated to temporal agencies. The Hebraic prophets manifested penetrating insight into the historical process when they elaborated the profound conception of the various nations of the earth acting on one another as the executors of the Divine judgments. Unquestionably an exalted mission, but which carries in its very nature a subtle temptation if it is not accepted with a full recognition of human sinfulness and carried out with constant self-restraint and moderation. The Divine anger is at the same time justice and mercy. The anger of man is in constant danger of running to excess and degenerating into vindictiveness. To feel themselves as the ministers of wrath is apt to warp the good sense of nations, to make them regard themselves as lifted above ordinary human responsibility and free from accountability to a superior justice. Precisely this is what happened to the instruments of historical retribution; on account of their arrogance, their pretension to moral superiority and their assumption of a Providential role in their own right and name, they in turn brought themselves under the same historical judgment of which they had been the ministers.

A nation may have received the historical mission of destroying a particularly virulent form of evil which could be overcome only by the use of power. Such use of power is legitimate and moral because justice and rights are coercive. Evil must be resisted, forgiveness can be immoral, tolerance may be criminal. Aloofness, detachment, indifference in the presence of wrongs, tyranny, oppression can make no claim to virtue. When evil becomes clothed in power it must be defeated by greater power; a defiant evil power must be crushed since there is no other way of preserving decency and order in the world. Whatever the sins of a nation may be, it may still be good enough to serve as executor of Divine retribution on another nation that has reached the limits of iniquity.

But here the tragic element enters. The triumphant nation is beset by the fatal temptation

of identifying its victory with the achievement of final justice. Yet history teaches us that the same power which at one time defeated injustice and restored order also introduced new forms of in-

justice and prepared new disorders by the irresponsible use of the ascendancy gained by the defeat of unjust aggression.

C. BRUEHL, Ph.D.

A SOUTH AMERICAN DRAMA

III.

ONE of Urbina's first acts was to obtain the expulsion of the Jesuits at the hands of a subservient Parliament; yet even under these circumstances the temper of the people was so greatly feared that this measure was passed in the last session behind closed doors. It was the general opinion in Ecuador that Garcia Moreno would now again have to take up the cause of the Jesuits. At this time, in December, 1852, he had sustained an injury, which gave him some trouble. One evening, as he was hobbling home with the help of a stick, he suddenly found himself surrounded by a great crowd of people, who called upon him for help against the decree of expulsion. But before Garcia Moreno was able to undertake anything, Urbina, to whom public opinion appeared daily to wear a more dangerous air, had already made his arrangements. On the day following the popular demonstration, the Jesuits were taken by an escort of fifty of Urbina's soldiers, commanded by his subordinate Franco, to the little seaport of Naranjal and there compelled to take ship for Panama. President Urbina now consolidated his power by a régime of unparalleled despotism. He relied exclusively on troops faithful to him.

It was now Garcia Moreno made himself heard. He threw down the gauntlet in the shape of some verses addressed 'To Fabius,' in which he severely criticized the President's arbitrary actions. The effect was that of a victory won. General Urbina was furious; but he was too cunning to take immediate action against the idol of the people. Garcia Moreno used the opportunity to go a step further. On the 8th of March, 1853, he published a new weekly paper *La Nacion*, devoted to combating General Urbina. If the President had held his hand with regard to the verses, he now sent the military governor of Quito straight to Garcia Moreno with the warning that if he dared to issue a second number of the paper he would either be shot or banished without fail. To this Garcia Moreno proudly answered: 'Tell your master

that, apart from other reasons for continuing the paper, I will not stultify my honor by giving way to threats.' Accordingly, the following week the second issue of *La Nacion* appeared on the appointed day. Its tone was still more uncompromising, and it was directed especially against the anti-religious attitude of the President, as revealed in the expulsion of the Jesuits. Two hours after its publication, President Urbina had signed the order to arrest Garcia Moreno. He was seized in the street, and marched off under an escort into exile.

In Exile

President Urbina had decided to hand over Garcia Moreno to the supervision of the like-minded Government of New Granada. In a few days the prisoner with his escort reached the frontier-town of Pasto, where he was placed under lock and key by the new Granadan Governor. But Garcia Moreno took a favorable opportunity to escape, and under cover of darkness to leave Pasto and return by unfrequented paths to Quito. Here he discussed with his friends the possibility of taking fresh steps against the President. However, he found the state of feeling unfavorable and, therefore, secretly betook himself to Guayaquil, where he discussed the situation with his adherents and at last left Ecuador in a foreign ship and proceeded to Peru. He had hardly however arrived in his self-chosen exile when the news reached him that he had been elected to the Senate by a large majority in Guayaquil—a clear indication of the support his firm stand had met with. Trusting to his immunity as Senator, he at once returned to Quito to take his place in the Senate. But President Urbina was determined to prevent Garcia Moreno from appearing in the Chamber. On his arrival, he was arrested by agents of Roblez, the Governor of Guayaquil, kept in confinement for some days, and put on a man of war which took him to the Peruvian seaport of Payta, where he was set free. In order to

at least mitigate the indignation aroused among the people by this action, the President's newspapers argued that, apart from other considerations, it was a scandal to have given a seat in the Senate to an exile who had shown himself unworthy of such a trust.

Payta was a forsaken little town on the frontier of Peru and Ecuador. The solitude and quiet in which Garcia Moreno here found himself, awakened in him his old passion for learning. But the constant attacks made on him by President Urbina's press compelled him to defend himself. In a witty and passionate pamphlet, "La verdad a mis calumniadores" (The Truth told to my calumniators), dated the 17th of November, 1853, he once more sat in judgment on Urbina's Government. Having done this, he determined to devote his exile to improving himself. After a sojourn of eighteen months in Payta, he took ship in December, 1854, for Europe via Panama, and at the end of a month's journey arrived in Paris.

The French capital became for him a place of serious study. Garcia Moreno became once more the eager student he had been years ago in Quito. His only companions were now his books. He rented a quite simple apartment in the Rue de la Vielle Comédie. He rose at the first streak of dawn, worked all day, and the light of his little lamp shone through the window well into the night. But Paris became for him also a place for interior recollection. He had, it is true, always remained a Catholic, but since the days when he had in mind to become a priest, his fervor had cooled amidst worldly matters. The affairs of the day had become the first consideration with him. But now one day he happened to go for a walk with some compatriots, exiles like himself. They came to talk of religious matters, and the outlook of some of them proved to be quite different from Garcia Moreno's. The latter, with fervent zeal, with all the warmth, logic, and decision of which he was capable, set forth to them the truth of the Catholic Faith. One of his companions interrupted him with the words: 'You talk excellently, my dear friend, but if religion is such a fine thing, it seems to me that you somewhat neglect it in practice. When did you last go to confession?' These words found a powerful response in Garcia Moreno's heart. 'You have answered me,' he rejoined, 'with a personal remark, which today may appear to you excellent, but tomorrow, I give you my word, it shall no longer be so!' Thereupon, without any further explanation, he left their company and went home. Here he thought over the

past years of his life, and then, falling on his knees, prayed long and fervently. After a time he rose from his knees and went to the nearest Church, to make his confession. The following morning he presented himself at the Lord's Table, where he thanked God for having aroused him from his easygoing life. From this time onward he never omitted to fulfill his religious duties. He was now to be seen almost every morning at Mass in St. Sulpice, before beginning his day's work.

The Victory

In the last months of the year 1856, Garcia Moreno's friends were successful in obtaining from President Roblez, who had succeeded Urbina, permission for the return of the exile. Hardly had he landed on his native soil, when the City of Quito appointed him Alcade, i. e., justice of the peace. Somewhat later the position of Rector of the University becoming vacant, the College of Doctors, whose business it was in those days to elect a successor, offered this dignity to Garcia Moreno. The latter accepted, although he knew that he would never succeed in getting President Roblez to sanction his plans for reforming the University, which had sunk to a fairly low level under the preceding régime. He tried, however, to improve its condition at least within the bounds of what was possible. He himself presided at the examinations and conducted them with the greatest strictness and impartiality. Finding that scientific work was greatly hampered by want of suitable apparatus—there were, e. g., no physical nor chemical laboratory, and no instruments—Garcia Moreno presented the Faculty with his own chemical laboratory, which he had brought with him from Paris for his own use; in fact he now himself undertook the teaching of the almost unknown subject of chemistry at the University.

In spite of these scientific and educational activities he did not forget the political questions of the day. At the approach of the next election he determined to present himself together with several others who shared his opinions, as a candidate for a seat in the Senate, in order to create an opposition in the Chamber to Urbina and Roblez. In furtherance of this plan he started the paper, *La Union Nacional*, which began to appear on the 21st of April, 1857. It aimed at uniting all opponents of Urbina and Roblez, from whatever quarter they might come. President Roblez used every possible means to gain the mastery over the opposition, but nevertheless he could not prevent the entry into the Chamber on the 15th of Sep-

tember, 1857, of Garcia Moreno at the head of a number of like-minded members.

This opposition confined itself first of all to a defense of the rights of the Church against anti-religious enactments, but at the same time Garcia Moreno was laboring with equal zeal for the welfare of the masses. Soon after he took his seat in the Chamber, he succeeded in rendering inoperative an old law, dating from Spanish days, which imposed a special poll-tax on Indians. For the popularizing of his ideas he used his paper *La Union Nacional*, which he resurrected after a lapse of about three months. But the struggle became intense when it was complicated by external affairs. Old frontier-differences between Ecuador and Peru revived, when President Roblez opened up a part of the disputed territory to foreign settlers. Besides, General Urbina and President Castilla of Peru were personal enemies, owing to the fact that Castilla not only tolerated old General Flores in Peru, but treated him with particular courtesy. This led to attacks in Urbina's newspapers on the Peruvian Ambassador in Quito and at last President Roblez handed him his passports. President Castilla of Peru demanded the reinstatement of his ambassador, threatening otherwise to blockade the coast of Ecuador. Roblez sought to meet this situation by the demand for extraordinary powers. The Chamber granted them with certain restrictions intended to prevent their being used later for other purposes. At the same time General Urbina was showing signs of intending once more to grasp the reins of government on the expiration of President Roblez's term of office. Military preparations were made, but to the people these seemed rather to be directed against opponents within the country than against Peru.

By way of explanation it was pretended that a *coup d'état* or such like trouble was brewing. Under these suspicious circumstances the Chamber debated as to whether the extraordinary powers should not be withdrawn. Garcia Moreno demanded this in an impassioned speech, but no decision was reached. General Urbina, on the other hand, formed the plan of possessing himself of his powerful rival. He gave orders that he was to be seized in the Senate on the following day; but information of his intention leaked out. Garcia Moreno's adherents implored him not to appear in the Senate that day, but he would not be persuaded. Calmly he took his seat at the appointed time—but not alone; the people and the youth of Quito accompanied him in dense crowds to guard against any attack on his person. Nevertheless,

detachments of Urbina's bodyguard were posted in readiness. Garcia Moreno arose and made one of his most fiery speeches—one long accusation of Roblez and Urbina, in which he mercilessly exposed all their plotting, pointing with outstretched hand to the detachment of soldiers as the best proof of his words. His speech resulted in the withdrawal of all the extraordinary powers conferred on the President. On his way home from the Senate, Garcia Moreno was again surrounded by a crowd.

Meanwhile the conflict between Ecuador and Peru resulted in open hostilities. In November, 1858, a Peruvian squadron appeared off Guayaquil and the blockade of this vital nerve of Ecuador began. The Chamber was prepared to take all possible steps necessary for the defense of the country, but Roblez and Urbina made use of the opportunity to realize their own plans. A 'Supreme Command' was set up, Urbina was placed at the head of the army, and the seat of the President was transferred to Guayaquil. They were, however, compelled by these events to withdraw a large proportion of the troops from Quito, so that the defenses of the Capital were left comparatively weak. Even so they did not hesitate to take measures against noted and respected citizens; indeed, soon they no longer discriminated between adherents and opponents. Urbina's devoted follower, Dr. Moncayo, was thrown into prison with the others. The same fate would have befallen Garcia Moreno, at that time on a visit to friends at Guayaquil, had he not succeeded at the last moment to escape by sea to Peru.

On the 22nd of March, 1859, a mighty earthquake shook Quito and the surrounding country; the Capital was nearly destroyed. On the 4th of April, General Maldonado attempted a rising near Guayaquil against Roblez and Urbina, which, however, failed. At last, on the first of May, the population of Quito rose; Urbina's troops were disarmed and a provisional government was set up, of which Garcia Moreno, Carrion and Gomez de la Torre were members. In order to escape pursuit by Urbina's followers, he went to the Capital by land, through trackless forests, and solitudes and over barren mountains.

The situation was none too favorable for the Provisional Government. Its resources were slender, while Urbina had well-equipped troops at his disposal. In order to spur the people on, Garcia Moreno published a paper, 'The First of May,' full of fiery exhortations. But he soon placed himself at the head of the badly equipped

volunteers at his disposal, for General Roblez had handed over the command in Guayaquil to General Franco and was advancing with an army on Quito. Though not a trained officer, Garcia Moreno in all haste undertook the task of training his volunteers for the coming encounter, and then advanced with a troop of about seven or eight hundred poorly-trained men to face his opponent. It came to an encounter near Tumbuco; Moreno's volunteers fought with bravery and enthusiasm; the battle lasted from 10 o'clock in the morning till 4 o'clock in the afternoon, and ended in defeat. The majority of Garcia Moreno's men covered the fortifications, the rest fled into the mountains, pursued by the victors. Garcia Mo-

reno himself sought to escape on foot. Bravely as he had fought in the foremost rank, it was now a question of saving his life for the good of his country. On the way to safety he fell in with Colonel Vintimilla, who was himself leaving the battlefield on an excellent horse. On seeing the Commander on foot, he alighted and offered him his horse. Garcia Moreno at first declined. 'No,' he cried, 'see what may happen to you if you remain behind here!' But Colonel Vintimilla replied: 'That matters little to me; there are plenty of Vintimillas, but there is only one Garcia Moreno!' His sacrifice was accepted and Moreno was saved.

ERNST GOERLICH

THE FORGOTTEN CLASS

IN its haste to do justice to the members of the fourth estate—or rather to conciliate a rising political power—the welfare state pays scant attention to the interests of the middle class which suffers the injuries which come to those caught between the upper and the nether millstones of a social revolution. The following relation, excerpted from the *Leinster Leader* by the *Irish Catholic*, of Dublin, with the laconic remark added: "Apparently, the farmer has more grievances than the weather," illustrates well what we have in mind and will be understood by tens of thousands of farmers, merchants and manufacturers of our country:

A true story, topical at the moment, is told in the Rhode district where a small farmer was visited during the worst of the recent wet weather by a Department Inspector. The farmer, muddy and wet, answered the various questions put to him regarding the size of his farm, acreage under tillage, etc. He was asked how many men he employed, and he replied "Two men and a boy." The farmer then gave a detailed account of the men's wages, names, hours employed, wages paid, etc. As the Inspector was about to leave, the farmer said he had another man whom he had forgotten to mention.

"Does he work here constantly?" the Inspector asked.

"From morning till night, Sundays and Mondays," was the farmer's reply.

"How much do you pay him?" was the next question.

"A few shillings now and then and maybe I'll buy him a pair of boots in the year," was the farmer's answer.

"Do you feed him?"

"Well, poorly enough, indeed," said the farmer, shaking his head.

"Listen here, man, don't you know you are breaking the law; where is the man? I must see him."

"You are talking to him," answered the farmer, as he picked his way across the muddy yard towards the cowshed.

To judge from the opinions continually reiterated by so many Catholics of our country in wearisome fashion, the population of the United States consists of capitalists and workingmen still suffering all the injustices and inhumanities of the early days of the capitalistic era. One would never know that the forgotten man is the proprietor of a small farm, store, shop or factory. While extolling the virtues of property and ownership, we permit the burdens imposed on proprietorship to become so heavy as to be crushing. The members of the middle class may, therefore, before long make their own the cry of the European proletariat: "We have nothing to lose but our chains!" They are bound to be revenged on society by furnishing the discontented leaders and intellectuals to the masses for the attack on a mundane economic system.

All true Catholic social policy is concerned with the promotion of the welfare of the middle class, without regard for its stratification. Let this class

deteriorate and lose ground, and there will be nothing left but the mass on the one hand and the owners of wealth and their well-paid managers on the other. The Communist is well aware of the attraction ownership exercises over men and he bestows, therefore, on the small proprietor an even more venomous hate than that which he has for the chairman of the board of some great financial institution or industrial enterprise. This man, the Communist believes, is a helpmate; he is preparing the way for State Socialism if not complete Collectivism. What the Communist fears is the satisfaction with his condition and the contentment of the small proprietor. Nevertheless, the very people who are shouting "Red wolf, Red wolf!" display little concern for the welfare of those who make sacrifices to sustain the institution of private property.

Let us add this to these remarks: Those working for wages jeopardize their own best interests by neglecting the welfare of the broad middle class. While a not inconsiderable number of workingmen are at present members of this estate of society, no true reform can be accomplished unless at least the majority of all wage workers of today are granted the opportunity to rise into the middle class and to assume the responsibilities which are inseparable from proprietorship. It is exactly proprietorship labor should strive for. La-

bor leaders, and those friends of labor whose aim is chiefly directed at higher wages, shorter hours and sundry other advantages, such as paid vacations, are leading their followers into a blind alley. The worker whose sole interest in the economic life of the country is represented by his pay check, cannot, generally speaking, hope for a full life, one capable of satisfying man's nobler aspirations. Despite high wages, the franchise, and even "social security," his position in society is a precarious one. He is and remains a member of the mass, consisting of nothing but atomized individuals.

No one has greater reason to desire the reorganization of society, the re-establishment of a corporative order, than the wage worker. He cannot continue in his present state indefinitely; he must either rise and assume the obligations of co-partnership in industry or be prepared to be satisfied with a position of a minor minion of the State, and hence be bureaucratically controlled. He will discover the omnipotent State to be either a hard task master or a manager incapable of making the wheels of the economic machinery operate in a manner capable of producing the necessities of life for the masses. A generation, which has learned to depend on Caesar, is even now experiencing inexcusable difficulties.

F. P. KENKEL

Warder's Review

The Seat of Empire

AS far as we know the "private and confidential letter" General William T. Sherman addressed to General U. S. Grant from near Memphis on March 10, 1864, has received no or but scant attention. We came across it quite accidentally in the "Supplemental Report of the Joint Committee on the Conduct of War," published at Washington in 1866. The communication was written a few days after Grant had advised Sherman of his promotion to the grade of Lt. General and that he had received orders to report to Washington.

At the present time it is particularly the last part of Sherman's letter is of interest and value. Officers of the army, worthy of the name of soldier, dislike to be stationed at Washington and Sherman's words, written over eighty years ago, explain why this should be so. He tells Grant:

"Don't stay in Washington. Halleck is better qualified than you to stand the buffets of intrigue and policy. Come west; take yourself the whole Mississippi Valley. Let us make it dead sure, and I tell you the Atlantic slopes and Pacific shores will follow its destiny as sure as the limbs of a tree live or die with the main trunk. We have done much, but still much remains. Time and time's influence are with us. We could almost afford to sit still and let these influences work. Even in the seceded States your word now would go further than a president's proclamation or an act of Congress. For God's sake and your country's sake come out of Washington. I foretold to General Halleck before he left Corinth the inevitable result, and I now exhort to you to come out west."¹⁾

While some of these statements are of interest to the student of geo-politics, it is particularly the concluding sentence of General Sherman's letter is of value in this respect:

¹⁾ Loc. cit., Wash., 1866, p. 16.

'Here (meaning in the West) lies the seat of the coming empire, and from the west, when our task is done, we will make short work of Charleston and Richmond, and the impoverished coast of the Atlantic.'

Sherman's vision is being realized gradually, but even the present generation is not really aware of the fact that the decentralization of industry now in progress is hastening the day when the West of Sherman's time will, in time, be the seat of the American empire.

As Gambetta Would Say: Voilà l'Ennemi

ANTI-CLERICALISM, promoted these two hundred years by the disciples of rationalism, and the various *isms* to which it gave rise, has in our days Communists for its most relentless exponents. The case of the Archbishop of Zagreb, Msgr. Stepinac, demonstrates the truth of this contention.

On the very day when the Catholic bishops of the country came to visit their Metropolitan, the Croat communistic prime minister addressed to the Parliament of Yugoslavia a statement which might have had a Jacobine of the French revolution for its author: "The masses still believe in visions and miracles. This is a new kind of enmity to the State for which we hold the bishops and priests responsible."

Anti-god to the core, men of this type are bound to hate, defame, and persecute the clergy whose influence prevents the godless crew of red propagandists from uprooting the faith from the hearts of those whom they are deluding with doctrines of a purely materialistic nature.

The Croats are a Catholic, and a deeply religious people on whom unfortunately was imposed the heavy yoke of an alliance, conceived in nationalism and imperialism, with a semi-barbaric people to whom they were not linked by tradition or by religious or cultural ties. Croats and Serbs were to a far greater degree strangers to each other than Germans and Englishmen, Scots and Irish, Norwegians and Swedes. But it suited both the plans of the statesmen at Versailles and the ambition of the politicians at Belgrade that the countries of the Croats and Slovenes should be united to Serbia. Thus was established, with the aid of traitors supplied with British gold, and the connivance of Woodrow Wilson, what came to be known as the Jugo-Slav (South-Slavic) empire.

The veil has not as yet been lifted from the proceedings of certain meetings conducted at Pittsburgh and the Hotel LaSalle at Chicago after the entry of our country into the first World War, in 1917, on which occasions those bent on the destruction of the Austrian State met and planned the new State.¹⁾ Both London and Washington carefully guard the documents which would reveal to the world just how our masters and pastors manage the political puppet show from back stage.

Tito's attacks on the Pope were made known to us by the international press agencies. But he was not satisfied to slander the head of the Catholic Church by saying, Pius XII was inimical to Jugo-Slavia. He attacked the Catholic bishops and priests of the country at the same time by accusing them of being followers of "this foreigner and enemy," meaning the Pope. In truth, Archbishop Stepinac has demonstrated throughout the war qualities of mind and character of a very high order. Like Cardinal Mercier, this intrepid representative of the Church would not remain silent when Naziism exerted its power over Croatia. When, one day, a German General came into the Cathedral at Zagreb, in company of the Minister of Education, Pavelic, a Communist, Bishop Stepinac blandly told them, displaying the courage of a true confessor of the faith: "You, gentlemen, believe yourselves a world power. Outside of the church you may do as you please because the Church is powerless to prevent your actions. In this Cathedral your power ceases; here only the right of God governs. Here I am the master and not you!" Nor did the Archbishop of Zagreb lose his courage once Tito had arrived at power. When, on one occasion, the dictator's minions demanded the prelate should give the order to disband a religious procession, the Archbishop declared: "You may kill me. On your side you have the weapons, but on my side are justice and truth. You have the power, but know, the Archbishop does not fear death."

This man is, indeed, a hindrance in the way of the red bridgehead Communists are creating in south-eastern Europe. He could not be permitted to remain at his post. The shepherd had to be removed to confuse the sheep. Anti-clericalism and anti-God will move forward together wherever Communism obtains a foothold. A movement destined by its promoters to "deliver hu-

¹⁾ We were kept informed of these efforts by the Austrian Consul in St. L., himself a Slovene. He was ultimately Jugo-Slav minister at Paris.

manity from the nightmare of religion" (Lafargue) cannot live in peace with God and the Church.

A Curb Needed

A HANDFUL of employees of the Union Electric Company of St. Louis, members of a union, had demanded one of their number should be discharged because he had infringed on a union rule. Refusal to comply with this peremptory challenge deprived a large part of St. Louis of current for five hours in the forenoon of Armistice Day. There was no warning given, so that the people were completely taken by surprise. In one case lack of current would have caused the death of a man incased in an iron lung had not the members of a volunteer fire department of a suburb aided the victim of this ruthless strike by supplying him with oxygen from their inhalator tank.

On the following day St. Louis' only morning paper declared in bold headlines the damage caused by the interruption of production and business (many stores were obliged to close) amounted to millions of dollars. The strike would have been prolonged, in fact, had the company not agreed to discharge the employee who had refused to pay a fine of a hundred dollars, imposed on him by the union because he had consulted with the foreman instead of the shop steward regarding his vacation. As it is, the strikers will go scot-free because their arrogant disregard of the common good is not punishable under any of our laws. An editorial in the daily referred to was satisfied to declare, the strike had demonstrated the necessity of a statute of a more stringent nature to meet cases of this kind, but that is all.

It never seems to occur to minds still doused in liberalistic doctrines that to stop work without regard for the stipulations of a written or oral agreement constitutes a breach of contract and entails the duty of restitution. It by no means suffices that some labor leaders denounce wildcat strikes; those who institute them should be held accountable, fined and suspended. Refractory members as well as those guilty of immoral actions of any kind should be expelled, as was the custom with the guilds. Our unions are strong enough today to police their organizations and to rid them of undesirable elements. By observing strict justice and demanding of their members strict observance of the obligations the union has assumed in its contracts with employers, labor

would grow in stature and in the estimation of the American people. It would then have a right to insist upon the closed shop as a means of eliminating all undesirable elements from unions who would otherwise play the role of scabs.

Both the strike and the lockout became chronic in the nineteenth century, from the time of the unrestricted régime onward. If our protestations for world peace are genuine, should we not direct our efforts towards establishing peace in the economic field at home? It is quite true, as moralists state, that a strike, although it need not, theoretically, be condemned as illicit, "can scarcely ever be advisable in *praxi* on account of the numerous evils by which it is usually accompanied."¹) It is therefore, Leo XIII, in *Rerum novarum* teaches: "The laws should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employees." All things considered, legislation of the kind recommended by the great Pope must contend with many difficulties. But it should not be impossible to draft laws which, while not infringing on the right of the workers to withdraw from a wage agreement, would seek to prevent strikes. For a strike is, after all, as Fr. E. Cahill, S.J., says, "a kind of declaration of war which in many cases, and especially when there is a cessation of a public service, even affects seriously the interest of the whole community." Nor should another factor, which the same theologian refers to, be lost sight of: "Besides, the victory in the struggle does not necessarily lie with the side whose cause is just but rather with the party that is the stronger or can endure the more. Hence a strike or a lockout is, like war, justifiable only in an extreme case, and it is essential to the public good that industrial life be organized on such a basis that the need or the temptation to use so dangerous a weapon be eliminated."²)

Experience has demonstrated sufficiently in the last eighteen months the necessity of finding a remedy for strike fever. Particularly Catholics should remember at the present time the words of Pius XI: "It is the primary duty of the State and of all good citizens to abolish conflict between classes with divergent interests and thus to foster and promote harmony between the various ranks of society . . ."³) Of course, the essen-

¹) Koch-Preuss. A Handbook of Moral Theology, V, p. 273. St. Louis.

²) The Framework of a Christian State. An introduction to Social Science. Dublin, 1932, pp. 384-385.

³) *Quadragesimo anno*, p. 39.

tial remedies are those which will tend to carry out the injunction of Leo XIII that a fairer division of the product of labor should be effected. Preventive and punitive measures should be considered of secondary importance, but they are certainly needed at the present time.

A "Democratic Elite"

A WELL-KNOWN British publicist, R. H. S. Crossman, speaking of the problems Europe's *émigrés* and displaced persons represent at the present time, states the belief:

"It is worth recalling the situation before 1914. At that time America and many other overseas countries were absorbing not only the economic emigrant but also the political dissident. Each revolution caused a spill-out from Europe, much to the advantage of the United States. It is arguable, for instance, that the German democrats, who sailed for America after 1848, deprived Germany of her democratic élite, and so made the success of Bismarck inevitable."

The latter part of Crossman's statement is, we believe, misleading. His "democratic élite" consisted largely of Liberals who, had they remained in Germany, would have voted with the liberal party whenever Bismarck's plans agreed with their own political aspirations. Account must be taken of the fact, that before and after 1848 German Liberals favored Prussian hegemony. So thorough a champion of liberty, and even republicanism as the Holsteinian Lornsen wrote in 1831: "In the end things will shape themselves so in Germany that the individual German princes will be relegated to a chamber of peers with the king of Prussia as German emperor. The other single states will become republics, the presidents of which will also, after the expiration of their term of office, of five years, become members of the upper House."¹ When, under Bismarck, the chief feature of this dream came true, some members of the "democratic élite" even returned from our country to Germany. Outstanding among them was Friedrich Kapp, who was elected to the German Reichstag. Those who did not follow his example heartily applauded the Iron Chancellor's policies which led to the unification of the German states under Prussia's leadership, after Austria had been expelled from the Federation.

They did not mind at all that this feat was accomplished by what was in fact a civil war. The war with France had the full approval of the

émigrés of 1848. A book of poems published in New York in 1870, gave expression to the intense joy over the events of the summer and fall of that year, experienced by some of the leading minds of the German Forty-eighters in the country. Bayard Taylor, at the time one of our distinguished men of letters, added to this collection an "American Hymn of Jubilation," written in German.²)

No such thoughts disturbed the minds of these "Democrats," as were those expressed by Bishop Ketteler, after Bismarck had plunged Prussia into the war against Austria—which was aided by a large number of other German states. It was at that time the distinguished prelate said: "Since the natural law has turned its back on Christianity, we are travelling the open road leading to an international law of the mailed fist." The wars of the twentieth century—not the two world wars alone—have supplied the proof for Ketteler's assertion.

The very "democratic élite" referred to by the British writer also applauded Bismarck's efforts to hamstring the Church and to rob the clergy and laity of their rights. Every newspaper published by these men in our country voiced its approval of the anti-clerical policies to which the Kulturkampf—so-named by a Liberal, Professor Virchow—gave rise. It was therefore a number of Catholic German dailies were founded, the most distinguished of which was the *Amerika* of St. Louis. Their mission was, to counteract the pernicious influence the liberal newspapers would exercise even on German Catholics left uninformed regarding the real purpose of Bismarck's attempt to bend the Church to the will of the State.

A characteristic representative of this *élite* was Friedrich Hecker, leader of the insurrection in Baden and a General of Illinois troops in our Civil War. Although a radical democrat, he too hailed Bismarck's German Empire as the consummation of the hopes of his generation of moderate and radical Liberals. Everywhere in the United States the Germans, sometime after peace had been established between Germany and France, in March, 1871, celebrated the event with parades and mass meetings. Hecker was the speaker of the occasion in St. Louis. "A new age is rising and the sun will not set," so he told his audience, "on the empire of this (the German) people . . . Call me a dreamer, a visionary, a fool, if you so chose, but

¹) Scharff, A. Uwe Jens Lornsen: Politische Briefe, Holstein, 1938, p. 27.

²) *Heimathgrüsse aus Amerika*. 3rd ed. N. Y., 1870. Taylor's poem, p. 30.

you cannot tear from my heart the credo of my entire life: in five centuries the whole world will be germanically bound together" (germanisch vermittelt).³⁾

We do not, therefore, believe the German Forty-eighters, who came to our country, would have changed the course of political events had they remained in their fatherland. The majority were disciples of continental Liberalism, come out of the middle classes, with little understanding for the driving forces of a social and economic nature. They would have accepted the program of the moderate Liberals on whom Bismarck leaned so heavily when it suited his purpose.

Where Disease and Crime are Bred

AT the present time two of the evils which have followed industrialism and capitalism around the world occupy a prominent place in every program of economic and social reform being promoted in our country: Soil conservation and abolition of slums. To those who have not concerned themselves with the latter problem the first annual report of the St. Louis Housing Authority may have come as a shock; if so, their ignorance simply verifies Lord Disraeli's opinion, expressed a hundred years ago, when industrialism had already created unbearable conditions, that one-half of the people do not know how the other half lives.

Both in words and picture the report presents "The Shame of St. Louis." The Housing Authority quotes the opinion of one woman who, describing her environment, said: "They call it the slums, but it is worse than that. I don't know any name you could call it." Possibly if one were to consult Dante's description of the Inferno, as pictured by him, one could find a suitable term for this symptom of social cancer.

We are informed that in the city of St. Louis, 280,000 people live in slum dwellings; a population greater than that of Delaware and Wyoming and about equal to the populations of such cities as Memphis, St. Paul or Toledo. As the Report states, the tax payers of St. Louis are subsidizing as many people as live in either of the municipalities referred to. While St. Louis slums occupy only twenty percent of the city's area they

shelter about thirty-three percent of the inhabitants of the city. This minority accounts for forty-five percent of the major crimes; fifty-five percent of juvenile delinquency; sixty percent of all cases of tuberculosis; fifty percent of other diseases, and forty-five percent of the city service costs.

Possibly because the St. Louis Housing Authority knows that appeals to religious or ethical motives do not influence the present generation to the same extent as do financial considerations, the Report reminds tax payers that, while the slums require forty-five percent of the city's expenditures for services, they return only six percent of real property taxes. "That is why the tax payers in other districts," so runs the reminder, "must make up the annual deficit. No sane business man would spend, year after year, forty-five dollars to maintain a worn out machine that was producing only six dollars in revenue. There isn't much sanity in maintaining slums, either."

The St. Louis Housing Authority does not hesitate to speak of the slums, as "a deadly pestilence." They are that in more senses of the word than one. The present generation of city dwellers anywhere in our country should consider the eradication of slums their foremost civic task. It is not at all impossible of execution. We do believe, however, we need, in the first place, more stringent housing laws. The report states, for instance, that "redecorating (!) at the landlord's expense is as rare as porcelain bath tubs." Candidly, the word "redecorating" brought a smile to our face. We have repeatedly found it difficult or impossible to induce landlords to make the necessary repairs when walls were kept damp by leaks in the roof, or when wall paper was hanging down in rooms, the ceiling of which had not been calcimined for years, while a dark hall or passage way was stained black by soot. To make matters worse, as far as St. Louis is concerned, there are great enterprises in the city, whose owners or executive officers are all of them "pillars of society," which deposit in the homes of the poorest of the poor a vast amount of grit blown from the chimneys of power plants. It is a money-saving device. And it was only at the beginning of the century that some other "pillars of society" attempted to establish by ordinance a red-light district in one of the older sections of St. Louis, in the neighborhood of the Old Cathedral and St. Mary's Church, far removed, of course, from the homes of the social élite!

³⁾ Hecker, Friedrich. *Reden u. Vorlesungen*. St. Louis, 1872, p. 19.

Contemporary Opinion

THE reason the recent world war took such a gruesome and apocalyptic form, was that it was not so much a world war as a civil war among old nations of Christendom, of a Christendom which had risen in physical strength, in wealth, in scientific achievement, in letters and the arts to be far the greatest civilization in history, but one which had lost the moral foundation which could support it. Various new ideologies and creeds fought for succession to the old Christian faith—Nationalism and National Imperialism, Democratism, Naziism, Fascism and Marxism. The terrible prospect which confronts the present generation is that the issue is undecided; Western civilization has not rebuilt the spiritual and moral foundation which hitherto supported it, and in another world war (with no moral law to control them) weapons of destruction may be used one hundred times more powerful than those employed in the last.

JAMES DEVANE¹⁾
The Irish Rosary

During the past fifteen years, including the war years, the Government, by design in those years prior to the war, and of necessity during the war years, has encroached upon the freedom of conducting business through normal channels. In the 30's the policy of our Government to regulate and harness the conduct of business became insidious. It was a sort of creeping paralysis that finally did paralyze private capital, and drove it into hiding or into the safest haven: government bonds or sound, fixed income bearing securities. I believe in conservative investment policy where it is called for; in fact, one important economic study estimates that 50 percent of our savings prior to the war were sheltered funds, committed to dollar securities. However, what we need in this country, and need in abundance, is risk capital in the hands of the daring who are willing to seek out opportunities for gold and oil in Alaska, minerals in South America, to develop the West or to open up a small business within the competitive metropolitan area of New York, a gas station, an electrical appliance shop or a small grocery store.

¹⁾ A pen-name. The author, remarkable for the candor of the opinions he expresses in his articles, is a physician.

It is a misconception to think that all venture capital beats a path to Wall Street.

Private capital has taken enough abuse in this country in the past fifteen years. What we need is an old-fashioned crusade for the cause of private capital that will choke off any need for Government spending, including subsidies, except for the ordinary conduct of the business of the Government and for military purposes.

EMIL SCHRAM
President, N. Y. Stock Exchange¹⁾

The assumption that every adult person is qualified for the responsibilities of citizenship is one that may easily be disputed by any one who knows the intellectual standard to which a large proportion of the electors have attained. If their function were merely to choose the best men to represent them in the national and local councils it would still be true that an uneducated body of electors would be wanting in the power of discernment needed for the task. When in addition problems of defence, of commerce, of social and economic matters are submitted to the judgment of the whole body of the citizens one may well wonder what preparation do they get to enable them to decide wisely on such weighty matters. Without that preparation they are in constant danger of being deluded by false ideals, of being motivated by the appeal of self-interest, of showing preference for the astuteness of the noisy demagogue rather than for the far-sighted wisdom of the true statesman.

Hibernia
' Dublin

To date the Unions in the American Federation of Labor have shown admirable restraint. The industrial scene has been comparatively calm since last June, despite the impossible squeeze to which the workers have been subjected by the present system of controlled wages and uncontrolled prices. Even the CIO has been relatively free of major strikes. But watch developments from now on. The present situation is a favorable one for the Communists whose main objec-

¹⁾ From Remarks at Annual Dinner of the Boston Stock Ex., Sept. 30, 1946.

tive is always to spread discord and strife rather than to improve the wages and conditions of working people. Watch the CIO unions which are under Communistic domination (and that means most of them) undertake an endless procession of disastrous strikes for demands of two and three dollars per day more.

The irony of the whole situation is that workers can't possibly win. Wage increases are more than gobbled up by price increases even before the men get them. Starting a race between wages and prices under existing circumstances when wages are controlled but prices are not points a sure way to disaster. Wages can never catch up with prices, but the Communists don't care. The more misery and strife they can spread the better they are serving their master in the Kremlin.

*The Carpenter*¹⁾

Mr. Philip Murray is anxious to resign as President of the CIO. From all sides, from Commies and American trade unionists, come pleas that he remain. It is admitted by all that Murray's resignation could bring on a show-down in CIO that might split it wide open. Many who for a long time belittled the Communist strength in the organization as that of a "small, but vociferous minority" now are telling us that the Commies might possibly take over if Murray steps out. They are strong enough, at least, to endanger the whole CIO. The anti-Communists claim that the only hope of saving CIO as a unified labor movement hinges upon the presence of Mr. Murray at the top.

Certainly both these antagonistic elements are not urging Murray to stay for the same reason. The Commies want him because they know that they can carry on successfully only so long as they can hide their malicious maneuvers under the respectable cloak of the CIO. The decent trade unionists feel they need him because the very thing that we have been constantly repeating is true, namely—the Communists are no longer a minor threat but a major menace to the whole movement.

Philip Murray is personally anti-Communist in thought and hopes.

*Crown Heights Comment*²⁾

Brooklyn, N. Y.

¹⁾ October, 1946, pp. 6-7. Published by the United Brotherhood of Carpenters and Joiners of America.

²⁾ October 22, 1946.

Fragments

THE Southland and the future of America are synonymous," in the opinion of Fr. Michael Giblin, a Trinitarian, "for in the strength of the South lies the future strength of our country."

As early as August 18 of 1945 the *New Statesman* remarked: "Irony could scarcely go further than the coincidence between the obliteration of Japanese towns and the decision of the War Crimes Commission that the wanton destruction of towns and civilian population is a war crime."

A thoughtful, scholarly writer, the late Arthur J. Penty, remarked: "There are times when the voice of the people takes the place of the will of God." *Vox populi, vox Dei* . . . But the voice of the people is raised at times for other causes at the bidding of selfish interests. And Christians at any rate should not forget that it was raised to crucify their Lord. It is therefore necessary to discriminate.

It is Matthew Arnold who, in his essay on "Pagan and Mediaeval Religious Sentiment," speaks of the Reformation in England as "the inferior piece given under that name, by Henry VIII, and a second rate company, in this island." From that "inferior piece" concocters of even lesser ability and power than the English monarch have made up, in our country, new pieces, presented to the public by barn-stormers.

Said by Archbishop Griffin of Westminster: "One of the greatest problems I have been trying to solve is how far we can sacrifice human liberties for the sake of (economic) security. What are the essential human liberties we cannot renounce at any price? One of our guiding principles must be how far proposed legislation is in accordance with nature or in opposition to it."

From the letter of a former missionary now residing in our country: "I am not as great a patriot as my old professor of history who died of grief after the First World War. But the *mirabilia et execrabilia* in Europe and in America affects one deeply even though one has one foot in the grave."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Pope Pius XII on the Education of Youth

BECAUSE the *Semaines Sociales* of French Canada have deserved so well of their country and Church, His Holiness, Pius XII addressed an autographed letter to Fr. Joseph P. Archambault, S.J., the President of the Social Weeks, declaring the subject chosen for the twenty-third Session had attracted his attention, "especially as there is no duty which we have so much at heart as the education of youth." "Are we not, indeed," Pius XII continues, "as the first words of a celebrated encyclical of our great predecessor Pius XI declared, 'the representatives on earth of the Divine Master, who, although including all men in the immensity of His love, has, nevertheless, ever shown a special predilection for youth . . .'"

It was to youth and its problems the program of this year's Social Week of Canada was entirely devoted. All of the speakers, the Apostolic Delegate to Canada and Newfoundland, Archbishop Ildebrando Antoniutti, His Eminence Rodrigue Cardinal Villeneuve, a number of Bishops and priests, all of them, emphasized and reiterated, as it were, the words in the Pope's letter: "If we wish to renew the world, to reconstruct society, must we not begin with our youth, who will be the men of tomorrow? We cannot exaggerate, therefore, the importance of this problem, and we congratulate Catholic Canada, where religious and family resources are still, thanks be to God, so abundant, and where the command of the Creator, 'Increase and Multiply,' finds such a complete response that it gives the noble example of concentrating all its solicitude and all its efforts, as the *Semaine Sociale* of Saint Hayacinthe proposes to do, on this very important question of youth."

It is the next paragraph of the Pope's letter should claim the particular interest of the Catholics of our country also. Too much emphasis has been placed among us on providing youth with recreation, opportunities for sports and what not, as if the serious questions of the day did not concern them at all. Pius XII states in his letter: "The youth of today ought to realize the problems which the social body must seek to solve in the present difficult economic conditions under penal-

ty of finding itself impeded in the normal development of its educational, professional and domestic designs. Finally questions of modern pedagogy should be studied in the light of Pontifical teaching with regard to methods of life and technique. We are thinking especially of the organization of leisure and a prudent enjoyment of sport, which if properly understood, can, and ought to be a *precious adjunct in the development of the integral man, the true Christian* (italics ours), who thinks and acts by reason enlightened by faith."

"It is sufficient to point out," says the Pope towards the end of the letter, "that a vast and serious subject is here offered for your reflection and study, a subject, unfortunately, too often treated in a destructive spirit and with a ruinous confusion of thought. Indeed, the disorder from which our age suffers most is that very weakening of Truth and of essential principles, long ago deplored by the Psalmist in the words—'Truth is diminishing among the children of men.' The approaching conferences will understand how to revive the strength, the light and the actuality of these First Principles. It thus gives us great pleasure to encourage you in this enterprise, and to send you our best wishes for its complete success. May it be for all Canadian Catholics a rallying point, from which their methods of action, their plans, their efforts may be co-ordinated in an educational work, which their unanimity will render especially efficacious."

The occasion proved worthy of the confidence and commendation of His Holiness. Some eight hundred men, women and students, who attended the various lectures of the four-day course, must have come away from Saint Hayacinthe deeply impressed with the importance of the subject discussed by the speakers, college professors, representatives of management and labor, leaders in the social and agricultural field, all of whom discussed the various angles of the youth problem. Speaking on "The Ideal and Mission of our Youth," Rev. Robert Fortin, Professor of Theology at Sherbrooke Major Seminary, emphasized the obligation of youth to be ready for its destiny. The whole problem was one of education which should be complete and even totalitarian on the humane side as well as on the Christian and supernatural sides. Father Joseph Archambault, S.J.,

President-founder of *Semaines Sociales*, remarked humanity needed to depend upon youth to remake the world and to erect a new civilization. But he also suggested, on the practical side, an "intensive and national" colonization program to

help young farmers and asked for the establishment of urban credit facilities to aid young city workers, along with an organization of apprenticeship and the gradual establishment of professional corporations.

Co-operation and Social Charity

Works of Mutual Aid

BETTER than protests against the efforts intended to oblige the Federal Government to take on to itself the obligations of a super-welfare state, burdened with a thousand and one crushing obligations, are demonstrations of the ability of the people to provide for themselves by resorting to mutual aid. A few years ago there was established at Amherst, in northwest Texas, the South Plains Co-operative Hospital. According to Laura Lane, a contributor to the *Farm Journal*, half of the counties in Texas are now talking about following this example. However that may be: Seventeen co-operative hospitals have actually been chartered in recent months, and others are being organized. The way for all this was paved by an act, adopted by the Legislature of Texas in 1945 at the insistence of farm organizations. The article referred to presents figures and data respecting the advantages of a co-operative hospital, rates, expenses, etc. Possibly Texas may have, as the author says, "an answer to getting good medical care and paying for it, in many parts of rural America."

While the two dozen hospitals in Texas now contemplated will, we hope, testify to the value of the spirit of co-operation, charity plus mutual help—let's call it social charity—will accomplish as much and even more. At least Laura Lane's article in the *Farm Journal* does not mention any provisions for the care of indigent sick in the Texas co-op health association's hospitals.

From Texas let the reader accompany Fr. P. J. Long, O.P., to Cuba. Toward the end of his sojourn there last summer—he is a resident of Trinidad—a priest invited him to visit some institutions in which he was keenly interested. His first selection was a Hospital, staffed by Nuns of the Mercy Order. The Dominican was told that it provides beds for some 250 patients. It is built Spanish style around a garden patio on one side of which is situated a simple Chapel. He was shown the large dispensary, and then ushered by elevator to the door of the efficient looking operation theatre. Fr. Long admits the cabinets of

grim instruments had no more attraction for him than the impressive X-ray department. He was glad to get out on the sun porch on the top floor, but was not allowed merely to enjoy the fine view of the city. He was shown adjoining properties which had been acquired by the hospital, where it is proposed to build some new wards and a section for the aged and infirm.

But after all, the visitor's interest was apparently somewhat feigned until he discovered the particularly distinctive feature of the institution, which is that it is owned by a Catholic Friendly Society, built and maintained from the funds of the society for the benefit of the members. It was established by a priest a little more than 25 years ago and its usefulness is increasing. Each member of the Society pays \$2 per month and is entitled to free drugs and medical attention at home, and when necessary free hospitalization or operations. Funeral expenses are also covered by the Society.

The visitor was driven across the City to another hospital, where he rode slowly through the extensive grounds and was shown the large buildings where the various wards are set up. This vast institution belongs to the Society of Asturias. Some sixty years ago, Spanish immigrants from the Province of Asturias founded their Society which now possesses a reserve of seven million dollars. The new home for the aged and infirm to be built outside the City has every indication of being as extensive an institution as their hospital. But this was not the end of the tour. Fr. Long was next brought into the heart of the City to the Capitol square, where are situated some of the most impressive buildings in Havana. The tall buildings to which his attention was directed occupied a whole block, a massive stone structure highly ornate in pleasing Spanish Colonial style. It was identified as the Palacio Social, and he considered it a millionaire's club.

"No!" he continues his account, "It is the social building of Asturias Society, built at a cost of three million dollars with the \$2 monthly subscriptions of its 40 thousand members. There are

now 50 thousand members and the reserve fund is seven million dollars."

Having pointed out that a close rival of the Society of Asturias in Havana is the Galacia Society, Fr. Long reminds the readers of the *Catholic News*, of Port of Spain: "In those buildings and hospitals one is provided with a tangible illustration of what co-operation can achieve." Or as we would prefer to say, mutual aid aglow with social charity. But he would not wish to discourage his own people, for he continues: "Our Friendly Societies of Trinidad need not be abashed at the recounting of such impressive achievements. The fullness of achievement which we would desire will not be attained whilst our So-

cieties are content with that modest program which suited the past generation and period of growth (when members were baited by the periodic bonus). Ultimate fuller usefulness must be achieved progressively." A truth, our own societies would do well to remember. This is true also of the closing words of the Dominican's article: "I have read something of the history of the Cuban Societies. It is the characteristic story of any human achievement, of great things won with toil and struggle *per ardua ad astra*, of the triumph of vision and faith over disappointment and partial failure, illustrating in success the power of that love for one's fellow man which is inspired by the love of God."

A Remedy for Radicalism

Priest Organized Mexican Workers

A CHAPTER of the "Report of the Commission on Country Life," submitted to President Theodore Roosevelt in January, 1909, is devoted to the discussion of agricultural labor. But while its authors realized they were facing a problem, they failed to discover its extent and, before all, its various implications. The words casual, seasonal worker, etc., do not appear in the account, although not long after publication of the Report, Carleton H. Parker wrote his article on "The California Casual and His Revolt." The general tenor of the discussion may be guessed from the statement: "The farm labor problem is complicated by several special conditions, such as the fact that the need for labor is not continuous, the lack of conveniences of living for the laborers, long hours, the want of companionship, and in some places the apparently low wages. Because of these conditions, the necessary drift of workmen is from the open country to the town."¹)

In this blurred picture there is no indication pointing to the developments related in the Bureau of Labor Statistics' Bulletin on "Labor Unionism in American Agriculture." It presents an astonishing record of the efforts on the part of the men who harvest our crops—grain, such staples as cotton and tobacco, fruits and vegetables—to organize with the intention of bettering their condition. The twenty-three chapters of this valuable monograph present insight into a social problem the significance of which for the future may be far reaching.

It was in the depressed thirties labor unionism

in agriculture and agricultural industries enjoyed a rapid growth in both south and west. The first organization of the kind in Texas during this third decade of the present century was, and this may appear astonishing, the short-lived but temporarily successful Catholic Workers Union. It was formed in November 1930 in Crystal City, center of an important spinach growing area in the State. Our source claims it was "one of the very few labor unions in the United States to be organized directly by an official representative of the Roman Catholic Church." For the rest we shall relate the story of this experiment as recorded in the Bulletin referred to:

"On November 7, 1930, some 450 Mexican workers attended a meeting called by Rev. Charles Taylor, O.M.I., Pastor of the Sacred Heart Church in Crystal City, to discuss methods for dealing with certain labor conditions which were causing widespread hardship and unrest. At the meeting a schedule of demands was drawn up for submission to local growers and processors: That no outside laborers be brought in to work, except under very special circumstances, because of the serious local labor surplus; that no children under twelve years of age be employed; that hourly or piece rates be established at levels to provide a minimum living wage of \$2 a day, \$11 a week, or \$45 a month; that the wage rates to be paid be announced publicly at each place of employment, and that the wages be paid directly by the employer, so as to eliminate deception and exploitation by contractors; and that any work done be accepted or rejected in the fields rather than at the railroad station, as the latter practice caused

¹) Loc. cit., N. Y., 1911, p. 92.

considerable loss to the workers. Out of the meeting the Catholic Workers Union, with the Reverend Taylor as president, was formed to 'help the laborers in their difficulty according to their rights and obligations, as taught by the Catholic Church.' (Circular letter by Rev. Charles Taylor: 'To the Growers and Farmers,' Crystal City, Tex., November 10, 1930.)

"Within a week 25 of the more prominent growers and processing companies in and around Crystal City had signed an agreement incorporating the main demands, though not the minimum living wages stipulated, as above. (Union Bulletin: 'Respuesta a Los Trabajadores de Crystal City, Tex.,' November 14, 1930.) 'As a general result,' Reverend Taylor wrote about two months later, 'there have been comparatively few laborers brought in from outside, though many have come in of their own accord. Wages have been maintained here higher than elsewhere in the district.

The Mexican schools here report, for the first time in history, an increased instead of diminished attendance since the spinach harvest commenced. And, in general, there has been more than the usual good feeling and co-operation among all classes in the community.' (Letter from Rev. Charles Taylor, Crystal City, Tex., February 3, 1931.)"²⁾

It is to be regretted, efforts of this kind did not result in permanent organizations under conservative leadership. The field is now open to radicals who may yet bring on a "green revolution," should we suffer another extensive depression. On the whole this presentation of "Labor Unionism in American Agriculture," consisting of four hundred and fifty-five pages, is a rather painful illustration of the strange admission recorded by the Commission on Country Life: "As long as the United States continues to be a true democracy, it will have a serious labor problem."³⁾

Composting

A Practical Film

HAND in hand with soil erosion, which is now known to be one of our most serious agricultural problems, goes soil exhaustion. While it is indeed of prime importance that pure waste of soil by erosion should be stopped, depletion of the soil's fertility is of equal importance. It is not well, however, we should rely on artificial fertilizers to supply a deficiency which makes itself known to us in reduced crop returns. Someone has called these factory-made fertilizers the "Devil's Dust."

What the American farmer must learn is composting as carried out in accordance with Howard's Indore System. In New Zealand recently the Local Bills Committee of the House of Representatives were shown, at the suggestion of the Minister of Internal Affairs, a compost film. According to the last information on the subject available, negotiations are in progress for the Departments of Agriculture and Internal Affairs to sponsor its exhibition all over the country.

According to the quarterly, *Soil and Health*, edited by Sir Albert Howard, the film, in which three adults and two school boys took part, depicts compost making by the Indore method using ordinary garden wastes and fowl manure. It shows the New Zealand compost box, methods of using compost in garden—sowing and planting crops—and the crops harvested. This forms

Part I. Part II is devoted to large-scale composting for commercial or farming purposes with heaps 80 to 100 feet long, turned by a bulldozer. The collection of materials—gorse, sawdust, fowl manure, spent hops, used barley, filter slabs, wheat chaff, coffee wastes, etc.—is shown and the building of the heaps, the screening of the finished material, and its use as a top-dressing for paddocks.

The chief purpose in the minds of those who made the film, we are informed, was to benefit the organic farming and gardening movement. It has been received by audiences in New Zealand with enthusiasm and it is said to merit the highest commendation. "Such an enterprise should be copied all over the world, where compost making is being practiced," Sir Albert Howard remarks. "Certainly South Africa and India," he continues, "with their great municipal composting programs need films of this calibre."

With us, the entire subject of composting is not yet receiving the serious attention it deserves. Some two or three years ago an issue of the official publication of the fertilizer trust contained two or three articles on the use of fertilizers written by employees of the Department of Agriculture at Washington! On the other hand, a representative of the International Harvester Company re-

²⁾ Bulletin No. 836, Wash., 1945, pp. 271-272.

³⁾ Loc. cit., p. 91.

cently published a pamphlet on "Soil, a Foundation of Health" which proves that knowledge on one phase of the soil problem is at least being made known to our people. Mr. Arnold P. Yerkes, the Harvester Company's supervisor of

farm practice research, addresses himself particularly to young folks, telling them how necessary it is "to learn about the very dirt under our feet—and how important such knowledge may prove to be."

Full Returns on Investment

Using Farm Machines Co-operatively

WHILE driving along a highway leading to Colwich, Kansas, recently, we saw in a farm yard a large number of machines needed to cultivate a quarter section of land under present conditions. We remarked to our companion, a successful farmer for over fifty years: "How different things were not so many decades ago. There would be a chilled plow, a drill, and a harvester where today you see that array of machinery." Having heard his reply, we continued by asking: "How much money do you think the owner of a hundred and sixty acres of land must invest in farm machines today? Five to six thousand dollars?" "Yes," he said, "about that much."

It was then again occurred to us the question, should it not be possible for farmers to operate at least part of the machinery needed by them co-operatively. No manufacturer would invest a comparable capital in machines employed only part of the time. No banker would loan money let's say to a printer, who wished to invest in a machine to be used only a few weeks in twelve months.

It is from the *Casket*, Nova Scotia's Catholic weekly, we have clipped the information that Donald White, agricultural representative for Annapolis County, had published "a very interesting and informative report concerning the experience had in purchasing and operating farm machinery on a co-operative basis in the community of Falkland Ridge." He writes:

"The Falkland Ridge Agricultural Society when organized about three and a half years ago immediately purchased a grain binder. The next season they purchased a potato digger and just recently have received a potato planter. There are 18 or 20 members in this society and the successful operation of the various machines is unquestionably due to the fact that details are worked out before the season's operations start, and then they are lived up to. In other words, these machines are operated in a business-like manner."

Every step in the productive process engaged in by the vast enterprises of the country has been rationalized. Every piece of expensive machinery is operated full time. An idle hour, an idle day means a loss on invested capital. This particularly the smaller farmer must realize and consider. Co-operation offers a way out.

Rural Program

Back at the Helm

BY electing Most Rev. William T. Mulloy, Bishop of Covington, Ky., its President, the National Catholic Rural Life Conference has returned to office one who has been devoted to the cause of promoting rural life for many years. The Bishop has served on the Board of Directors of the NCRL for more than a decade, while for two years, from 1935 to 1937, he was the organization's President. He spent the greater part of his life in farming communities, and having experienced the terrible effect a financial depression and drouth exerted on farm owners and tenants, Bishop Mulloy's outlook on rural affairs is a broad one. The address delivered by him at Green Bay, at the time of his election, underscores these four points of a programmatic nature:

"1. To care for the underprivileged Catholics living on the soil; 2. To keep Catholics on the land; 3. To increase the number of Catholics on the land; 4. To convert non-Catholics on the land."

The program of the Green Bay Conference was more than ample; the subjects well chosen and the attendance unusually numerous. One of the resolutions adopted on this occasion deserves more than passing attention. It declares:

"The Conference urges that the United States take the initiative in resettling the one million European refugees who are the unrepatriable residue of the millions displaced by the war.

"By aiding permanent resettlement, charitable dollars can be turned into constructive dollars. Our shores must be open to several hundred thousand of these refugees if we are to protect the human rights of those unwilling or unable to return to their countries of origin."

SOCIAL REVIEW

Catholic Social Action

CARDINAL GRIFFIN has called on the priests of the Archdiocese of Westminster to get together Catholic men and women who are active trade unionists. The object in view is the formation in the Archdiocese of an Association of Catholic Trade Unionists.

Priests were asked to contact unionists so that delegates may be appointed to a public meeting at the Westminster Cathedral Hall.

Already associations of Catholic trade unionists are flourishing in several parts of England, notably in Hexham and Newcastle, and in Birmingham. It is a new venture for Westminster.

IN Slovakia, a comparatively small country with less than three million inhabitants, there is active the St. Adelbert's Society, the purpose of which corresponds to that pursued by the Catholic Truth Societies of English-speaking countries. It has 167,000 members and brought out, between July 1, 1943, and July 1, 1944, one hundred and ten publications of which 1,046,850 copies were printed.

After the arrival of the Red Army the production decreased in the following year to 20 books and 373,000 copies, but last year again there was a slight increase to 30 books and 507,000 copies. The association has eight of its own bookshops. These figures were revealed at the yearly congress of the society, which took place on September 8.

FOUNDED almost twenty-five years ago, the Catholic Conference for Industrial Problems is continuing its efforts to promote mutual understanding between employers and employees in industry and to help lay a foundation of sound social doctrines. The meeting held at Portland, Oregon, late in October was well attended and the problems discussed were of an important nature.

Before all the speakers stressed both the rights and the obligations to be observed by management and labor. The right to organize was reiterated, but it was said that "functional economic groups should be vertical"; horizontal grouping was denounced as a "class-conscious breeding system." It was furthermore asserted that wages must be kept on a high level while prices should be kept down by means of increased production. Mr. P. W. McDonough, of Oakland, California, said management could have raised wages by 16% without increasing prices.

"The most hopeful sign in all the present economic confusion," according to the Very Rev. T. J. Tobin, former head of Portland War Labor Board and organizer of the Conference, "is that now after talking about it for 600 years, the Church has stepped down from the pulpit to take a practical and real part in the field of industry and labor." This statement needs clarification; the Church has never claimed the mission to produce an economic program or to put into practice economic doctrines. Generally speaking, the Church is satisfied to announce ethical principles and to aid her members in the task to apply them to existing conditions.

WHAT is the largest women's organization in Belgium, and probably one of the strongest in the world, celebrated its twenty-fifth anniversary at Brussels recently with a convention. It is the Federation of Christian Working Class Women's Guilds (L.O.C.F., Liges Ouvrieres Feminines Chretiennes).

The political and economic rights of women, the betterment of working and living conditions, and action for world peace were among the topics discussed. The 8,000 delegates represented approximately 311,000 members, of whom 146,000 belong to French-speaking and 165,000 to Flemish-speaking guilds.

IN 1942 the Newman Clubs in Canada were united in the Canadian Federation of Newman Clubs. During the past four years a close bond of unity has been established between the member clubs, and their united strength has made itself felt in every place where the name of Newman is venerated. But the greatest single impetus to Newmanism came during the recent convention in Fredericton, when it was announced that the Bishops of Canada had given their formal approbation to the Federation, and that His Eminence Cardinal McGuigan had consented to act as its moderator.

Newman Club has become a fixture on the campus of nearly every non-sectarian university in Canada. Over the years individual clubs have accomplished much for the spiritual, cultural, and social good of Catholic students in such institutions. Graduate groups have also sprung up in a few places, to assist student clubs, and to perform a similar service for graduates in professional life.

Nationalization

POLAND is nationalizing 513 companies, claiming them as former German property, without compensation to the owners. The first list of such firms to be taken over by the Government includes coal, zinc and iron ore mines, steel

plants, sugar factories and more than 200 electric power plants.

The U. S. State Department is preparing to enter claims on a number of these plants originally owned by Americans.

Puerto Rico's Labor Relations Act

AN appraisal of the Puerto Rican Labor Relations Act, published in the *Harvard Law Review*, describes it as "model legislation which may point the way to revisions in federal and state collective bargaining regulations." The Puerto Rican law's most drastic departure from the Wagner Act, according to the *Review*, is the power given the Puerto Rico Labor Relations Board to supervise enforcement of collective bargaining agreements.

The law applies to those enterprises which are beyond the jurisdiction of the Wagner Act because they are engaged in agriculture or in other activities which do not constitute "interstate commerce" and to corporate instrumentalities of the Government, which are placed under the same duty to bargain as are private employers. All other enterprises are subject to the Wagner Act.

Trade in Armaments Revived

IF *World Report* is to be trusted, Europe is even now going after the armaments market in Latin America. According to the weekly, arms from Sweden are beginning to flow to Argentina. Munitions salesmen from Great Britain are offering their wares elsewhere in Latin America. Other European interests are expected to try to re-establish markets there, and Russia may get into the game.

The United States Government sees in this development the possibilities of arms races, wars and the return of European military influence to the Western Hemisphere. The U. S. is trying to hold the line by selling small amounts of surplus equipment to Latin America. And makers of U. S. policy are hoping that the next Congress will enact the Inter-American Military Co-operation Bill, which, they believe, will discourage arms races.

Imperialism?

IT appears, the Government of Iceland could not hold together after the Althing had been persuaded to agree to the United States maintaining Keflavik Airport as a civil base complete with technicians. Everyone in Iceland is said to know what "civil" means in this context; if America only required Keflavik as a port of call en route for Germany, it could have remained under direct

Icelandic control. The strong desire to get the Americans out of Iceland was sufficiently shown recently by the general strike and popular demonstrations in Reykjavik.

The least agreeable aspect of the negotiations was the Note sent to Reykjavik from Whitehall, stating that a "bad impression" would be created in London if the Icelandic Government refused to ratify the agreement. "Odd how few people in America seem to realize that to Europeans and Asiatics the United States looks at least as expansionist as Russia, and that Britain, constantly attacked in America as imperialistic, too often gives the impression of a respectful yes-man in Al Capone's entourage."

Woman's Suffrage

BILLS granting full suffrage to women, or extending their present civic rights, were recently before the Congresses of Chile, Colombia, and Peru. In the last-named country women property holders have held the right to vote for some years, but a new amendment to be considered by this year's session of the Peruvian Congress would make literacy and age the only qualifications.

A bill granting women the right of suffrage and the right to hold public office has already been presented to the First Commission of the House of Representatives in Colombia. Chilean women, who make up 40 percent of the total working population of the country, would receive equal civic rights with men under terms of a bill presented to the Senate of that country. The measure is supported by all three leading political parties.

The new Ecuadoran Constitution, adopted early this year, also explicitly gives women the vote for the first time in that country's history, although two earlier constitutions (Ecuador has had 14 constitutions since 1830) made no sex distinction in granting suffrage.

A Blanket of Debts

WHILE some men hope and others fear that Communism will bring about radical changes of an economic nature in the course of events, there is the probability, little suspected by the man on Main street, that debts, national and international, will cause the complete breakdown of the existing economic system. How general this burden is appears from the information that under Lend-Lease our country is claiming from the Union of South Africa no less than £223,000,000, or about a thousand million dollars. This demand is said to have astounded the people of the Union. When this obligation was first mooted the sum of £75,000,000 was mentioned, but that was pooh-poohed by the Government supporters.

Having recorded the facts, the *Southern Cross*, of Cape Town, comments thus on the situation: "It does seem strange that South Africa should have to bear that full amount. Lend-lease was established to do away with haggling between the Allies, and the goods supplied by the States were to be balanced against the services rendered by the other Allies. That idea however seems to have gone by the board. The amount set out means an indebtedness of about £22 per individual. This is in addition to the Union's own debts. The Union of course must be ready to bear a fair share of the cost of the war, but the amount of £223,000,000 seems excessive."

Women in Trades' Unions

AT a meeting in London of Catholic Trade Unionists, one of the delegates raised a point of particular importance. The Association of Catholic Trade Unionists, he said, seemed to concern itself almost entirely with men, but he would like to see more attention being given to the women workers. There still existed a general impression that in the main, trade unionists were men, but as an example, he quoted his own branch where, he said, fifty percent of the members were women.

In the face of such a fact, it was said, it is obvious that not only must we pay more regard to our numbers of women trade unionists, but must encourage them to take as great an interest in social economics as their fellowmen have done and are doing.

Population

SWEDEN is considered a model Democracy; but her children are too few and, as a result, serious attention has been paid to the study of the population question in that country. Sweden has had two Royal Commissions engaged with the subject. The first sat from 1938 to 1940, the second, appointed in 1941, continues to sit and to issue reports. The Net Reproduction Rate of Sweden in 1934 was .73, which indicated, if unchecked, a rapid decline in the future population.

The Swedes took this alarming prospect very seriously. As a result of the Royal Commissions an elaborate series of practical steps have been put in hand to diminish the monetary, economic and social deterrents to parenthood. In 1939 the Swedish Net Reproduction Rate had risen to .83; in 1942 to .96. The figures for subsequent years are not yet available, but as there were 114,000 births in 1942 and 133,000 in 1944 it is almost certain that an N.R.R. of unity has now been reached. It is too soon to say yet whether this rate is permanent or only temporary. It may be merely a bunching up owing to war circumstances of marriages and first and second births. This, it is generally assumed, has been the experience in other countries.

Rural Electrification

FARM electrification in the United States has passed the halfway mark, according to the Rural Electrification Administration's 1946 estimate of unelectrified farms. On the basis of preliminary 1945 Census figures, 52.9 percent of the nation's farms now have central station electric service.

As a basis for allotment by states of half of REA's loan fund for the fiscal year 1947, REA Administrator Claude R. Wickard estimated that, as of July 1, 1946, there were 2,769,955 farms in the United States without central station electric service. This is 47.1 percent of the preliminary total of 5,876,730 United States farms reported by the Census Bureau on the Basis of the 1945 Census of Agriculture.

Apprentice Training

A NUMBER of steel companies have embarked on expanded apprentice training programs that were modified by war production requirements. A recent survey made of thirteen enterprises indicates that a total of 34 apprentice courses was given by these companies prior to the war. The plans now call for 37 such courses. Three courses for bricklayers, machinists and roll turners, will be given by each of the thirteen companies. Eleven companies will conduct a course for blacksmiths and ten will train pattern makers and electricians.

The courses vary in length from blacksmithing with a total of 10,400 hours required in some plants to tool grinding for which the required work takes about three months. Apprentices are generally paid a starting wage equal to that of common labor around the plant. The wage is increased steadily at definite intervals as the apprentice acquires more skill. In most cases, the student receives at the end of the course a wage slightly lower than that paid to regular craftsmen.

States in the Liquor Business

SIXTEEN states have state-owned liquor monopolies, and from them derived profits—in addition to taxes—of more than \$100,000,000 in 1945. The states and their 1945 profits (in round figures):

Alabama	\$ 7,800,000	Ohio	\$ 9,100,000
Idaho	2,100,000	Oregon	7,300,000
Iowa	2,500,000	Pennsylvania ..	23,000,000
Maine	5,800,000	Utah	2,500,000
Michigan	13,600,000	Vermont	200,000
Montana	360,000	Virginia	10,500,000
N. Hampshire ..	1,800,000	Washington ..	8,500,000
N. Carolina....	4,100,000	West Virginia	5,000,000

HISTORICAL STUDIES AND NOTES

GERMAN CATHOLIC SETTLEMENTS IN OHIO, 1834-1844

IV.

BISHOP PURCELL returned from Taylorsville to Zanesville and on "Sunday, July the thirty-first, administered confirmation in Zanesville to 82 persons, 20 of whom were converts. Rev. Mr. Stahlschmidt preached in German, evidently producing on his congregation a salutary, and we hope, a lasting impression. In the evening, the Bishop baptized two adults, converts, and preached at the funeral of an aged Catholic lady, Mrs. Trux." The Dominican Fathers of St. Joseph's, Perry County, had been attending to the needs of the German settlers far and wide since 1818, before regular parishes were established, as well as during the early years of such establishments. Among other parishes they had also attended the German Catholics of Zanesville and vicinity. The first resident pastor of the German St. Nicholas parish in Zanesville was the Rev. Joseph Gallinger, a missionary from the archdiocese of Munich, Germany, who was sent there by Bishop Purcell and arrived in Zanesville on December 26, 1842, and remained there till April 4, 1847. Father Gallinger, like several other German priests, was a man of means and donated to the German congregation of Zanesville the cemetery on the Wheeling Road.³⁷⁾ During the years of residence at Zanesville Father Joseph Gallinger attended the German stations at Taylorsville, Dresden, Plainfield and other places, which were likewise regularly visited by the Dominican Fathers from Zanesville.³⁸⁾

"On the fourth of August (1836) the Bishop preached in St. Joseph's Church, Somerset, Perry County. Confirmation was held on Sunday, August 7, in the Church of Holy Trinity, Somerset; 103 were then confirmed." The Bishop had visited there in May 1834. "Newark, Licking County, was our next station. To this beautiful town the Bishop was conveyed by Mr. Henry Dittoe, of Somerset,³⁹⁾ accompanied by the Rev. Mr. Miles. The Holy Sacrifice of Mass was offered at the residence of Mr. McCarthy. In the evening the Bishop preached in the court house." Two years

before the Bishop had visited the town and because the court house was not completed he had preached in a large hall, temporarily used as a court house (May, 1834).

"The Bishop journeyed towards Tiffin (arrived about August 20, 1836), where the Very Rev. Stephen Theodore Badin and Rev. Henry Damian Juncker had been for a few days previous to the prelate's arrival, preparing the congregation for the reception of the sacraments. There were 23 confirmed. The church is under the care of the Redemptorists⁴⁰⁾; the number of Catholics, we regret to say, has not been hitherto large enough to admit of their devoting the necessary time to the instruction and spiritual wants of this part of the diocese. We trust this deficiency in numbers will soon be supplied. Four priests, at least, would be required for Seneca County, in which five churches are at the present time in process of erection. The Tiffin and McCutchenville congregations are composed of the very best materials; they have lately been much augmented by emigrants from Maryland, Pennsylvania and some parts of Europe. The Germans in this vicinity are peaceful, industrious and full of zeal for the diffusion of our holy religion, for their own edification and the instruction of their children. The Tiffin church, the shell of which only has been so far built, will be completed and ready for dedication this fall." Bishop Purcell had visited Tiffin two years before and remained there from the twelfth to the fifteenth of July, 1834. Father Tschenhens, C.Ss.R., visited nearly all the German settlements in the north of Ohio from Norwalk or Tiffin, as Sandusky, Liberty, Bucyrus, New Riegel, McCutchenville, Thompson and New Washington. Father Czackert, C.Ss.R., visited from Norwalk the missions at Milan and Huron and other places.⁴¹⁾

"The Bishop preached at Norwalk, Church of St. Alphonsus (built by the Redemptorists) on the fourth of September (1836) in English and Rev. Mr. Stahlschmidt in German. Thirty-six were confirmed September 11; in the evening, instructions were given by Rev. Mr. Crokert (*sic*, should be Czackert)." The Bishop had visited Norwalk two years earlier, in July 1834.

³⁷⁾ Hartley, op. cit., p. 275.

³⁸⁾ *Metropolitan Catholic Almanac and Laity's Directory for 1847*, p. 103.

³⁹⁾ This man belonged to the German family of Dittoe who donated the property in 1818, on which St. Joseph's Church, two and a half miles south of Somerset is located. See Hartley, op. cit., p. 479.

⁴⁰⁾ Father Francis Xavier Tschenhens who was stationed in Norwalk (Peru) together with Father Czackert, both Redemptorists, remained most of the time at Tiffin, whilst Father Czackert tended to Norwalk and other missions, during the years 1836 to 1838.

⁴¹⁾ Byrne, John F., C.Ss.R. *The Redemptorist Centenaries*, Philadelphia, 1932, pp. 67-70.

In 1840 Bishop Purcell again made a visitation of the northern part of his diocese. "On June 17, 1840, he dedicated the church of Our Lady of the Lake in Cleveland, 81 by 53 feet. Departing from Cleveland the Bishop visited two Catholic families near Strongsville, Cuyahoga County, who were not favored with the presence of a priest for several years. In these two families he baptized four children. He was there met by a deputation from the German Catholics of West Liverpool, Medina County, by whom he was attended to the residence of Mr. Lawling, where service is generally held for the neighboring Catholics. The next morning a large number of the faithful, living on the east and west banks of the Rocky river assembled. Rev. Mr. O'Dwyer offered the Holy Sacrifice of Mass and the Bishop preached. It was thought expedient to recommend the construction of two churches, one at each side of the river, which is often too much swollen to admit of being safely forded. Materials have been prepared for these purposes and we hope to learn soon that the churches have been built." In East Liverpool, Medina County, the church of St. Mary of the Assumption was built in 1842 and in West Liverpool, Medina County, St. Martin's also in the same year. In 1869 these parishes together with the mission in Medina, Medina County, numbered 450 souls and 75 children in one school,⁴²⁾ mostly Germans. In 1840 Liverpool, Medina County, numbered 81 communicants according to Bishop Purcell's report.⁴³⁾

"About noon the bishop left this place (West Liverpool) for Chippewa, Wayne County. After straying a few miles from the right road, the party reached, before sun-down, the residence of Rev. Mr. Shorb, pastor of the congregation. The number of communicants has been more than doubled since the arrival of the pastor. Rev. Mr. Shorb attends also Canal Fulton, nine miles distant, where there are 84 communicants, Liverpool, 81 communicants, Randolph, 50, Akron, 20 German communicants not including the English speaking portion which is considerable. In Wooster, Ashland and Shelby, the communicants amount to 119. All these places are attended by Rev. Mr. Shorb, to whom the Bishop promised an assistant." In these localities there were considerable numbers of German Catholics settled. Chippewa was situated near Doylestown and in 1869 counted 100 families with 400 souls and one

school of 50 pupils⁴⁴⁾ and in 1892 there were counted 20 German, 60 English and 3 French families.⁴⁵⁾ Akron, Summit County, was later on attended from Cleveland and in 1844 St. Vincent de Paul's Church was erected, and in 1862 the German St. Bernard's church, which in 1896, served 300 families of 1000 souls. There was one school with 150 pupils.⁴⁶⁾ Ashland, Ashland County, never had a German congregation. Shelby settlement, in Shelby County, was a German colony which in 1836 erected a log church dedicated to the Sacred Heart, and in 1837 a parochial school. A second church, a structure of brick, was erected in 1852 and the third church in 1892. From this settlement arose the neighboring congregations of Shelby, Galion, Bucyrus, Mansfield, Crestline and others.⁴⁷⁾

The Rev. Basil A. Shorb was born in the German colony of Littlestown, Adams County, Pennsylvania, on October 16, 1810. At the age of nine years he entered Mount St. Mary's College, Emmitsburg, Maryland, remaining there eight years. In 1833 he went with Bishop Purcell to Ohio and was ordained by him in Cincinnati on May 20, 1837. He was engaged in missionary service in this diocese, being stationed at St. Louis' Church in Beechland, now Louisville, Stark County, in 1838. In 1840 he was in charge of Chippewa and Doylestown and in 1843 surrendered his mission at Wooster, Ohio, and went to the diocese of Philadelphia. He was first stationed at Columbia, Lancaster Co., Pa., and in 1847 at Reading, Berks Co., Pa. But in 1852 he was back at Columbia and in 1860 was given charge of St. Joseph's church in Bonaughtown, Adams Co., Pa. now Bonneauville), diocese of Harrisburg, where he died April 4, 1871, and was buried on Holy Thursday afternoon, the Rev. Augustine Bally, S.J., of Churchville, Berks County (formerly Goshenhoppen, now Bally) preaching the sermon. The Jesuit Fathers Joseph Enders and Francis Xav. de Neckere were present, both of Conewago, Pa. Father Shorb often preached his sermons in the dialect of "Pennsylvania Dutch," a source of much amusement to those who knew High German. Fr. Shorb was a somewhat quaint-looking man; his appearance was that of a farmer rather than of a priest.⁴⁸⁾ His portrait is reproduced in Records

⁴⁴⁾ Reiter's, *Schematismus*, p. 47.

⁴⁵⁾ Enzlberger, *Schematismus*, p. 75.

⁴⁶⁾ Reiter's, *Schematismus*, p. 45; Mueller's, *Schematismus*, p. 174.

⁴⁷⁾ Byrne, John, C.Ss.R. *Redemptorist Centenaries*, p. 68.

⁴⁸⁾ *Records of the A. C. Hist. Soc. of Philadelphia*, vol. IX, 1898, pp. 213 sq.

⁴²⁾ Reiter's, *Schematismus*, p. 49.

⁴³⁾ Hartley, op. cit., p. 129.

of the A. C. Historical Society, Philadelphia, vol. IX, 1898, facing p. 222. Bonneauville was a mixed congregation of 300 souls.⁴⁹⁾

"Bishop Purcell left Chippewa and reached Canton in company with Rev. Mr. Shorb; he there witnessed and heard with inexpressible pleasure of the good work done by the indefatigable Rev. Mr. Juncker and had reason to bless the Almighty's goodness that a constitution, naturally delicate, had not sunken under an accumulation of duties. The new pews, the fine altar, the handsome antependium, speak the man of God prepared for every good work."

The pastor of Canton who is thus praised by Bishop Purcell was the future Bishop of Alton, Illinois, Henry Damian Juncker, born August 22, 1809, ordained priest March 16, 1834, by Bishop Purcell in Cincinnati, in 1836 pastor of Chillothe, in 1844 pastor of Dayton, in 1857 Bishop of Alton, died June 1868.

"On June 21 (1840), Bishop Purcell visited East Liverpool, Columbiana County⁵⁰⁾ and on July 5 he visited again Chillicothe. In August he visited St. Stephen's Church, Hamilton, and confirmed 48 persons, Very Rev. John Martin Henni preaching in German at the High Mass sung by Rev. T. R. Butler, the pastor. At this time the Rev. Mr. Wurtz, Pastor of St. Louis' Church, in Stark County (in Louisville), had been transferred to Canton, in the absence of Rev. Mr. Juncker who had obtained leave from the Bishop to make a short visit to Europe." The Rev. Matthias Wurtz was stationed in 1838 as assistant priest at Holy Trinity Church in Cincinnati and remained as pastor of Canton for many years after 1840, attending the missions of Massillon, Marges, St. Peter's in the Hessian Hills of Tuscarawas County, Bethlehem (now Navarre), Stark County, all settled by large numbers of German Catholics. He returned to France in 1844.

"On October 11, 1840, a new church at Stonelick, Clermont County, was dedicated. A number of French and German Catholics had settled in the neighborhood, who felt a holy anxiety to have a building erected in which Mass could be said. They took not their poverty into consideration but with joyous hearts, contributing what they could spare and making up the deficiency by

the labor of their own hands, they built a neat church, 45 by 26 feet. Rev. Mr. Cheymol officiated on the occasion and the sermon was preached by Rev. Mr. Gacon. Both of these Rev. gentlemen are stationed near St. Martin's church, Brown County, but the congregation at Stonelick is included amongst the other stations that claim their pastoral solicitude." This German settlement at Stonelick, near Batavia, whose members helped to build St. Philomena's Church at that place in 1840 is not mentioned either by Reiter or Mueller or Enzlberger in their *Schematismus*."

JOHN M. LENHART, O.Cap.

Conversion of Frederick, Freiherr von Gagern

DESPITE vehement persecution it was possible for the Catholic Church of Germany to book a large number of converts from Protestantism during the nineteenth century. Thus the members of the family of the Freiherren von Gagern returned to the Church one by one. In 1853 Maximilian von Gagern, the distinguished Austrian statesman, was received, and in 1870 he was followed by his older brother, Heinrich von Gagern. A son of the latter, Frederick Balduin von Gagern, was received into the Church at Pittsburgh, Pa., in the summer of 1879, and since that time the house of the von Gagern has been Catholic.

Frederick Balduin von Gagern was born June 9, 1842, at Monsheim in Hessia (neighborhood of Worms). His mother, Barbara Tillmann, was Catholic but he was brought up in the Protestant religion of his father. He entered the Austrian navy quite young and served as an officer until 1871, when he retired to his estate at Neuenburg near Erlangen, in Franconia. On January 12, 1867, he was married at Graz in Austria to the Catholic Countess Mary von Wimpffen. This union was blessed with six children: Alphons (Nov. 1867), Henry (December 1868), Mary (May 1870), Frederick Maximilian (June 1872), Francis (June 1876), and Ernest (July 1878).

When Frederick von Gagern had decided to follow his father by returning to the Catholic Church, he wished to avoid publicity and came to the United States for this purpose. Since 1877 the Capuchin Father Felix Lex had carried on a correspondence with Maximilian von Gagern, whose acquaintance he had made in Aschaffenburg, in lower Franconia, some time before his

⁴⁹⁾ Reiter's, *Schematismus*, p. 13.

⁵⁰⁾ East Liverpool, Columbiana County, had a rather large congregation of Germans who assisted in 1840 and 1841 in the erection of the Church of the Ascension, a brick building 70 by 40 feet (Salzbacher, Joseph. *Meine Reise nach Nord-Amerika im Jahre 1842*. Wien, 1845, p. 188.

journey to America. It was through the recommendation of that Austrian statesman the Capuchin Fathers of Pittsburgh received a donation from the missionary society, known as the *Leopoldinen Stiftung*, of Vienna. Maximilian von Gagern directed his nephew to seek Father Felix Lex at Pittsburgh, Pa., and to be received into the Church by him.

In the summer of 1879 Frederick von Gagern arrived in Pittsburgh and was received at St. Augustine's into the Catholic Church, whose staunch defender he was to prove himself ever after. Unfortunately the exact date is not stated in the record; his conversion is entered between the dates March and October, 1879.

Father Felix Lex, O.Cap., was born at Zill in Bavaria in 1833. He entered the Capuchin Order in 1854, was ordained priest in 1857, arrived in America in 1875 and died in 1901. His convert, Frederick von Gagern, served the Catholic cause in Germany as member of the Centre Party from 1881 to 1893, and as member of the Centre Party of Bavaria from 1884 to 1893. The Brockhaus Encyclopedia, non-Catholic, speaks of him as "a moderate and peaceloving politician." Later Frederick von Gagern defended the rights of the Church in the Upper House (Bundesrat) of Germany and died as such at Berlin, January 3, 1911. Frederick von Gagern's father died May 22, 1880, and his mother, Barbara Tillmann, April 1, 1889. His son Frederick Maximilian von Gagern, born June 2, 1872, served the Church as a priest of the diocese of Eichstaett. In the seminary of this diocese many American priests studied. Most distinguished among them is the present Archbishop of St. Paul, Most Rev. John Gregory Murray.

Heinrich von Gagern, Frederick's father, was a member of the students' organization known as *Burschenschaft*. Founded after the wars of liberation (1813-1815) they were suppressed by the reaction inaugurated by German governments and some of their members were sent to prison. Ultimately, in 1848, this same von Gagern was elected president of the Frankfurt Parliament, of which his brother, Maximilian, referred to above, was also a member. According to the biographical-bibliographical encyclopedia, *Das Katholische Deutschland*,¹⁾ edited by Wilhelm Kosch, Maximilian returned to the Church in 1843. The latter part of his life was spent in Austria, where he died in 1889. His biography was written by the distinguished "historian of the Popes," Ludwig v. Pastor.

German Immigrants in a Quakertown

MORE than one successful convention of St. Joseph's State League of Indiana was conducted at Richmond, where our organization had a friend in the late Msgr. Francis A. Roell. An article by Helen Nordsieck, published in the *American German Review*, introduces readers to this city, and more particularly to the author's grandfather, Gerhardt Heinrich Wieseahn, his family, the environment in which they moved, their customs and traditions.

While the group with which the writer is concerned, consists of German Lutherans, she remembers that "the immigrant community numbered German Catholics as well as Protestants." And having stated that "many of the old German families are represented still at St. Andrew's and St. Mary's Catholic Churches," the author continues: "Their piety, their industry, and indeed, all their characteristics, were much the same as those of the German Lutherans. For the most part, the immigrants, Lutheran and Catholic, came from the same general areas in Germany—Hanover. The racial and national instincts, the tie of a common language in a new land, a common social and material stratum, produced a close-knit, friendly, Christian group."

The very last paragraph of the article has to do with societies organized by these pioneers. "Sometimes a group was formed," Helen Nordsieck writes, "as a kind of insurance company. The premiums were not large and neither were the benefits. But the society!—That was another matter. Southside Improvement Association which was organized for civic advancement was such an organization, abounding in fellowship, dabbling in politics, and helping to ease the material burden of laying a loved one forever to rest."¹⁾ Unfortunately, we are not told what fate befell the societies referred to; our own St. Joseph's Benevolent Society at Richmond continues to prosper, it conducts its meetings in St. Andrew's Lyceum.

What this authoress does not mention is this: These German groups fitted into an environment dominated by the spirit of a community founded by Quakers. The town is not just another small municipality in the Hoosier State. It has an atmosphere all its own in which it is pleasant to move.

¹⁾ Augsburg, 1933, col. 910.

¹⁾ Loc. cit., Oct., 1946, pp. 12-13.

Book Reviews and Notes

Received for Review

- Pour la Restauration nationale. L'Ecole Sociale Populaire, Montreal, Canada. 15 sous.
- Prindeville, Rev. Carlton A., C.M. Meditations for Seminarians. B. Herder, St. Louis. 403 p., \$4.00.
- La pensee sociale du Canada francais. L'Ecole Sociale Populaire, Montreal, Canada. 15 sous.
- The Control of Atomic Energy. International Conciliation, Sept., 1946, New York, N. Y.

WHENEVER times are in ferment printing presses are kept busy turning out books and pamphlets. The missionaries in India, faced by a growing demand for reading matter, are not depending upon what they may be able to obtain from England and our country. They are printing books, pamphlets and periodicals on their own presses to satisfy the inquisitive mind of the people.

Some eighty years ago, there was published in France a novel, "Aurelia, The Roman Martyr," a companion volume to Fabiola, the author of which was Mr. M. Quinton. This book, highly spoken of by one of the most distinguished bishops of France in the nineteenth century, Dupanloup, was recently brought out in a new edition by the Catholic Book Crusade of Patna. It is a reprint of the English version, published in Baltimore in 1869.

Of particular value is the volume by J. Stephen Narayan, "Acquaviva and the Great Mogul," also published at Patna. This life of the Bl. Rudolf Acquaviva, called the most lovable figure among Jesuit missionaries in India, is based on scarce sources and many books, pamphlets and articles consulted by the author. It is a particularly valuable contribution to mission history, and the efforts in the sixteenth and seventeenth century by the Society of Jesus to bring the faith to the people of India.

Deserved praise has been bestowed on a third volume, published by the Catholic Book Crusade, "A Retreat for Layfolk," by Fr. P. J. Sontag, S.J. The title reveals sufficiently the purpose of the volume. The Bishop of Patna, Most Rev. B. J. Sullivan, S.J., says in his foreword: "In the present volume Father Sontag has given his readers the best of all that he has learned in the school of the Ignatian Exercises, of which he has been a diligent student and an ardent apostle for a lifetime." And continuing, the Bishop says: "To be argumentative, intensely rational and tenaciously practical are certainly characteristics of the Spiritual Exercises. In this 'Retreat for Layfolk' these qualities are dominant. There is no appeal to merely emotional piety, but to the whole man!"

Lack of space forbids our quoting the Bishop of Patna at length, although his four-page introduction to the book is well worth pondering. But we cannot refrain from quoting the following statement: "The author intended that a 'Retreat for Layfolk' should be used for making a formal retreat. However, for those whose heart is afire with love for Christ, even the prayerful

study of this volume will be rich in spiritual returns." We deem an American edition of this book desirable.
F. P. K.

Review

Scheeben, Matthias J. The Mysteries of Christianity. Tr. by Cyril Vollert, S.J. B. Herder Book Co., St. Louis, Mo. With index, 384 pages. Price \$7.50.

Matthias Joseph Scheeben's "The Mysteries of Christianity" is universally considered a classic in speculative theology. A famous historian of theology, Doctor Grabmann, writes: "The book is an admirable work of dogmatic synthesis and is justly reckoned among the most notable contributions to the theological literature of all ages. We find in it the clarity of the School, supreme piety, a characteristic energy of thought and perception." Greater praise could hardly be given to any book.

It is more than eighty years since it first appeared, but it has not ceased to be modern. A proof of this can be seen in the constant demand for new editions and for translations into French, Dutch and English. The present translation has been taken from the 1941 German edition which was edited by Josef Höfer. This edition supersedes all previous ones as it was compiled from annotated copies of the original work which Scheeben was revising at the time of his untimely death. The translation into English of so profound a work was a most difficult task, but it has been done with more than ordinary success. Competent authorities have pronounced it excellent.

When Scheeben first wrote his *Mysteries*, he had hoped to find readers not only among professional theologians, but also among all classes of persons earnestly desiring to penetrate more deeply into the august mysteries of our holy Faith. "This ascent to the very summits of divine truth," he says in the foreword to the first edition, "is indeed a difficult one, but it is to be hoped that under the guidance of the great doctors of the Church, it can be made without excessive fatigue not only by a few privileged spirits, but by anyone who combines serious courage and energy with a sufficiently sound education." This hope of the author has been realized in the past. We have met several priests who used the *Mysteries* as their favorite book for spiritual reading and meditation. They were men of high spirituality.

The majority of the readers, especially among the laity, will most probably need some guidance and direction from theologians gifted with a deeper insight in order to arrive at a fuller understanding of the contents of the book. Such instruction can be reasonably expected today, since there is a splendid awakening of interest in dogma, particularly among the sisterhoods and layfolk. The *Mysteries* will be found to be an admirable guide to such a course of theology.

Happy results are therefore awaited from an attentive, serious study of the *Mysteries*—a deepening of the religious spirit, so necessary today. The book deserves widespread circulation. It is already in its second printing.

JOSEPH SPAETH, S.J.
St. Marys, Kan.

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

President, Albert J. Sattler, New York, N. Y.
First Vice-President, Charles F. Gerhard, Philadelphia, Pennsylvania.
Second Vice-President, Rev. Fabian Diersing, O.S.B., New Blaine, Arkansas.
Third Vice-President, George P. Albiez, Bloomfield, New Jersey.
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.
General Secretary, Albert A. Dobie, New Haven, Conn.
Recording Secretary, August Springob, Milwaukee, Wis.
Treasurer, John A. Suellentrop, Colwich, Kans.
Marshal, A. M. Herriges, St. Paul, Minn.
Trustees: Harry Jacobsmeyer, E. A. Winkelmann and Cyril J. Furrer, St. Louis, Mo.; A. W. Miller, M.D., Indianapolis, Ind.; Frank C. Gittinger, San Antonio, Texas; Edward Kirchen, San Francisco, Calif.; William A. Boerger, St. Cloud, Minn.; Michael Mohr, Colwich, Kans.; Charles Kabis, Newark, N. J.
Board of Directors: Wm. H. Siefen, New Haven, Conn.; Richard F. Hemmerlein, New York; Michael F. Ettel, St. Paul, Minn.; Frank W. Schwartz, Detroit, Mich.; J. P. Wickenheiser, Strasburg, N. D.; August Petry, San Francisco, Cal.; Jos. G. Grundle, Elm Grove, Wis.; Charles P. Kraft, Irvington, N. J.
Hon. Presidents, John Eibeck, Pittsburgh; Frank C. Bied, Madison, Wis.; Wm. H. Siefen, New Haven, Conn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y., C. V. President; Very Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Very Rev. Msgr. Rudolph B. Schuler, St. Louis, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

FEATURES OF A VARIED PROGRAM

Let It Be Our Motto

THE letter addressed by Most Rev. Aloisius J. Muench, writing from Germany, and intended for the first post-war Catholic Action Day to be conducted in his Diocese, states with epigrammatic brevity what might well serve as a motto for all of us:

"My dear Catholic men and women, stand fast in your Faith. Consider it an honor to fight the battles of the Lord. For this battle take to yourselves the arms of prayer, study and sacrifice."

Concluding his remarks, Bishop Muench states the three points last referred to by him were said by Pope Pius XI "to lie at the heart of Catholic Action." Yes, indeed: Prayer, study, sacrifice!

Committee on Legislation

IN accordance with the provisions of the Constitution and By-laws of the Central Verein, President Albert J. Sattler has appointed the following to membership in the national Legislative Committee:

Chairman: Joseph H. Gervais, Rochester, N. Y.
Members at large: Richard F. Hemmerlein, Syracuse, N. Y.; Charles P. Saling, Union City, N. J.; Rev. Victor Suren, Clayton, Missouri; Anton H. Oelmiller, Madison, Wis.; Michael F. Ettel, St. Paul, Minn.; Leo J. Byrne, Little Rock, Ark.; Joseph Shaukowsitch, Pueblo, Colorado; Joseph Kaschmitter, Cottonwood, Idaho; Frank Schwartz, Detroit, Michigan; F. Wm. Kersting, Pittsburgh, Pa.; Cyril J. Furrer, St. Louis, Mo.; Fred A. Gilson, Chicago, Ill.; Max J. Leutermann, Mil-

waukee, Wisconsin; Frank C. Kueppers, St. Paul, Minn.; Henry Arnke, San Francisco, Cal.; Charles A. Wollschlager, Waterbury, Conn.; Paul Sand, Balta, N. D.

Philadelphia Credit Union Joins CV

A FEW years ago a group of interested and energetic men organized in the city of Philadelphia the Colum Co-operative Federal Credit Union for the people of St. Columba's Roman Catholic Parish of that city. The organizers established contact with the Central Bureau in the very beginning and have ever since kept in touch with us, using our literature occasionally.

A representative of the Colum Credit Union attended the Newark Convention and came away imbued with the desire his organization should affiliate with the Catholic Central Verein. Writing to the Bureau towards the end of September, Mr. Dan McGlynn informed us: "You will be pleased to know that your efforts were successful in getting another member. I have just mailed a check to the State Branch of the CCV for the amount of our per capita tax. We hope with the help of God to be worthy members of such an outstanding Catholic organization."

The officers of Colum Co-operative Federal Credit Union have deserved well of Catholic Social Action. Since two to three hundred people come to the office of the organization every Monday night, tables with literature are provided, bearing leaflets and pamphlets about the retreat movement, rural life, consumers co-operation, co-operative insurance, the maternity guild, associations

of Catholic trade unionists, etc. At the same time at each table there is someone able to grant further information on the various subjects to which the printed matter refers. The leaders attend St. Joseph's College night school, where they take courses in ethics, logic, sociology and co-operation.

We have here a cell from which we hope may emanate far-reaching influence. Thus far the men who have developed the Colum Co-operative Federal Credit Union have proven themselves the kind of alert and active leaders present circumstances cry for.

From the Prairies of Kansas

IT had been feared the absence of Most Rev. Christian Winkelman, Bishop of Wichita, from this year's convention of the Catholic Union of Kansas would make itself felt. However, the encouragement he has granted the organization since he came to the Diocese has injected a new spirit into the Union and it prevailed at Andale, where this year's convention was conducted. One of its first actions, however, was to send a telegram to the Bishop, who has been confined to St. Joseph's Hospital in Wichita for several months, assuring him of the grateful remembrance of the officers and members and the united prayer of the men and women attending the convention.

The Solemn High Mass was sung by Very Rev. Msgr. Leo Klasinski, pastor of Spearville, whose father, by the way, was an active member of the Catholic Union of Kansas in years past. The Deacon and Sub-Deacon of the Mass were the Spiritual Advisers of the organization of men and women, Fr. Arnold Weller, of St. Leo's, and Fr. George Herrman, of Ost. The sermon, most appropriate to the occasion, was preached by the pastor of St. Marks, Kans., Fr. John Hackenbroich, on the text "Beware of False Prophets." The preacher's words constituted a perfect prelude to the convention program.

After the remaining hours of the forenoon had been devoted to meetings of the delegates, lunch followed. The Civic Demonstration was begun early in the afternoon with an address by Msgr. Joseph A. Klug, pastor, St. Joseph's Church at Andale, whose accommodating liberality made the convention possible at this time. The speakers of the occasion were Msgr. Klasinski, who discussed the needs of the missions, the Director of the Central Bureau, who, as the *Advance Register*, of Wichita, reports, gave a talk "that bristled with information of present world conditions." He was followed by Dr. A. J. App, of San Antonio, who presented a vivid picture of the plight into which the war has thrown central Europe and the need of preventing the complete ruin and disintegration of Germany and Austria. In their official capacities, Mr. John A. Suellentrop, President of the Catholic Union of Kansas, and Mrs. Margaret Lies, President of CWU, delivered their annual messages, while Mrs. Mary Filser Lohr charmed her audience with a well-rounded out appeal to heed the call, issued by the Pope and the American hierarchy, to engage in Catholic Action.

Both the size and the spirit of the audience may be gauged from the fact that a previously unannounced

collection, intended for German relief, netted two hundred dollars. It was stipulated by the meeting the money should be expended for food packages to be addressed to priests and nuns in Germany, including refugees.

The number of delegates attending the convention was quite satisfactory. Seventy men had come from various parts of the State, places as far removed from Andale as is New Almelo. Rev. Edward J. Sander, the pastor, accompanied the delegates.

The evening was devoted to a youth meeting, a feature of the Kansas conventions introduced by Bishop Winkelman. An unusually large number of young men and women attended the event, the well arranged program for which had been prepared by the Rev. Frs. Michael Lies and George Hussman. On the following day, October 25, Fr. Arnold Weller, the Union's Spiritual Director, celebrated the Mass of Requiem for the repose of the souls of the organization's deceased members.

After protracted discussions, the delegates adopted a number of timely resolutions some of which we publish on another page.

New Jersey Convention Favors Relief

CHIEF among the questions discussed at the one-day Convention of the Central Society and the NCWU of New Jersey, in St. Mary's Parish, on October 27, were ways and means of implementing the work of the Archdiocesan Committee for German Relief. Members of the Central Society were appointed to aid the Rev. W. C. Heimbuch, chairman of the Archdiocesan Committee. Those who spoke in behalf of the relief program, in addition to Fr. Heimbuch, were Abbot Patrick M. Obrien, O.S.B., Fr. Paul Huber, O.S.B., Very Rev. Gregory Schramm, O.S.B., Harold Donahue, of Passaic, and Gerard Poll, of Paterson. At a joint session of men and women delegates, it was voted to contribute \$500 to the Archdiocesan Committee referred to.

Several resolutions issued from the deliberations of the Convention. One protests vigorously against the violation of religious freedom in Yugoslavia and the prejudiced judgment passed on Archbishop Stepinac. Another expressed concern regarding the housing shortage and the difficulty of obtaining even the necessities of life in our country under present economic conditions.

Not a few of the pamphlets and free leaflets published by the Bureau are out of print at the present time; when we are able to print a new edition, we produce only limited quantities. Our readers may not be aware of the fact that, like many other products of industry, paper is still quite scarce. The October issue of the *Carpenter*, official publication of the United Brotherhood of Carpenters and Joiners, carried the following note: "Although the war is over, the paper situation remains extremely tight. Our quota is so limited that we must continue to confine the *Carpenter* to thirty-two pages instead of the usual sixty-four. Until such time as the paper situation improves, this will have to be our rule."

Kansas Convention Expresses Notable Opinions

OUR members in the State of Kansas have developed the custom to conduct a meeting of the Resolution Committee on the eve of the opening day of their annual conclaves. On these occasions the subjects for the declarations to be adopted are suggested, discussed and outlined. Early on the following day a preliminary program is presented to the delegates and after another protracted discussion, the writing of the resolutions decided upon is entrusted to a number of individuals. This year's meeting, conducted at Andale, adopted resolutions on the Holy Father, the Racial Problem as it exists in the State, the Obligation to Promote Catholic Social Study, Socialized Medicine, a Plea for Catholic Spain, etc.

Having expressed the assurance of loyalty, love and devotion for the Holy Father, the resolution adopted by the thirty-fifth Convention of the Catholic Union of Kansas continues with the statement that its members realize today more than ever the importance of the Pope, his position, and pronouncements. "For, whereas the statesmen and leaders of the greatest nations are planless and helpless to procure peace and harmony, groping about in the gloom of mutual distrust, personal ambition, and international jealousies, we see Pius XII pointing out the eternal and divine way to peace. His heart is big enough to feel and understand the misery and hopes of even the smallest people, and brave enough to resist the most powerful nations and to curb their revengefulness, selfishness, and greed. As the representative of the King of kings, and the Prince of Peace, he desires to lead mankind to the kingdom of truth and life, grace and holiness, justice, love and peace.

"Pius XII, towering high above the leaders of nations, is the one in whom we place our faith and trust, because he champions the peace of God, free from all nationalistic aspirations, embracing all mankind, praying for the welfare of all races and classes, blessing particularly the humble and the poor.

"Sensing his spirit, we must and will follow the principles and ideals pronounced by him, showing mercy to the poor, downtrodden, and forgotten, and demanding justice for the innocent, at home and abroad, in order to attain peace and harmony among men."

The Obligation to Promote Catholic Social Study

Both the great Popes of the past fifty years and the Hierarchy of our country have repeatedly called on the laity to prepare themselves for Catholic Social Action. Unfortunately the majority of Catholics were slow to respond to the urgent call addressed to them. In the meanwhile the flood of unbelief and denial of Christian morals has reached new heights, and the end is not yet in sight. It is, therefore, supremely necessary that Catholics should accept the challenge and make use of the opportunity to oppose the great evils which threaten to destroy the civilization we know.

A mission so important as this demands of Catholic men serious consideration and application. They must acquaint themselves, before all, with those principles and problems which apply to the moral life of the

family, society, and the State. After that, Catholics should strive to influence public opinion in order that the American people may become acquainted with the remedies that must be applied to the ills of society. With other words, what we must strive for is, to use the words of Pope Pius XI, "the reformation of institutions and morals." Indeed a formidable task, but one we must concern ourselves with, because if we do not do so moral corruption will spread and even those institutions which remain to us will suffer.

Therefore, let our societies offer their members the opportunity to study and discuss the great problems Catholic Action must concern itself with. To do so is an obligation we owe our Church and country.

God Created Men Equal

As Catholic men and members of the Catholic Union of Kansas we know the solution of the racial problems which exist in our very midst. There reside among us Mexicans and Negroes; the former are the descendants of pioneers whose forefathers established the church, schools, universities and hospitals, etc., on the American continent ere the pilgrim fathers had reached the shores of our country. The Negroes were brought to America by force, kept in slavery, and given their freedom eighty years ago but nothing else.

The members of both of these groups need our sympathy and our assistance. We must extend to them the charity we owe to all of our neighbors and obtain for them, in case of need, the justice which is theirs under the Constitution of the United States. Before all, we should aid them to maintain churches and schools in order that the faith of the one may be preserved while the members of the other group will be encouraged to seek their salvation in the Catholic Church. At all times and all places let us remember that before God all men, whatsoever their race or color, are equal.

Socialized Medicine

Among the many attempts to impose upon the American people State Socialism, none is fraught with greater danger than that inherent in the Wagner-Murray-Dingel Bill, Senate 1606, which has for its purpose the socialization of medicine.

If this Bill, and the companion Bill pending in the House, were enacted, it would regiment the physician, thus discouraging initiative and progress. It would make him an employee of the State and he would be obliged to obey the dictates of a group of political appointees. Its cost to employer, worker and tax payer, would be enormous. It would limit the individual's freedom of choice in selecting a physician. A politically controlled system of medicine is certainly not a desirable ideal.

Those who grasp and follow the *vera doctrina*, the true doctrine, will be men and women of great self-denial, and of zeal for the Savior-King. And innumerable souls would be saved. They will be of the type that can respond wholeheartedly to the stentorian call issued again and again in these days by the Vicar on earth of the Eternal King—the call to Catholic Action.

MOST REV. B. J. SULLIVAN, S.J.
Bishop of Patna, India

Fr. Wuest, Jubilarian

NOT many of our members will remember that the national convention, conducted in Detroit in 1922, was made possible largely through the willingness of Father Joseph Wuest, C.S.Sp., to offer all the facilities of Old St. Mary's Parish for the occasion and to devote himself wholeheartedly to the task of playing the host to the delegates. Only a few years later Father Wuest, who was privileged to commemorate the fiftieth anniversary of his ordination to the priesthood early in the fall, helped to found in Detroit the Kolping Society for German journeymen, newcomers to our country. He has served as the President of the organization for the past twenty years. In proof of his labors in behalf of the group we can point to the home, where some twenty unmarried members reside, owned by the Kolping Society, and a summer camp, which serves recreational purposes for vacationists. Both properties are free of debt.

Member of an Order which conducts many missions for Negroes in Africa, Father Wuest founded the first Catholic religious center for the Colored in Detroit. Today there are three colored parishes in the city, Sacred Heart, the Holy Ghost Mission on Six-Mile Road and St. Benedict, the More, all of them in charge of Holy Ghost Fathers. Rev. Fr. Knaebel, C.S.Sp., at present pastor of Old St. Mary's, did not, certainly exaggerate when he said at the time of jubilee: "Father Wuest's fifty years of service as a priest could be summed up in the words, 'He went about doing good.'" It is a consolation to know that Father Wuest has ever thought kindly and appreciatingly of both the CV and the Bureau.

District Meetings

AT a meeting of the City Federation in Assumption parish, St. Paul, Minn., on November 3, Dr. Heinrich Rommen, professor of political science at St. Thomas College, spoke on "The Future of Europe." He stressed the fact that in many instances the occupying powers lack knowledge of the historical and political background of European countries, and that they are, therefore, creating great difficulties for themselves and the defeated nations. He also emphasized that Catholics must not merely denounce Communism, but must be made aware that the essence of its doctrines, materialistic naturalism, has made deep inroads in so-called Christian democratic countries.

President Anthony Winkel presided at the meeting. A brief discussion of Dr. Rommen's address and certain matters pertaining to the November election followed.

On the last Sunday in October the fall quarterly meeting of the Lehigh Valley Section, CCV of America, was conducted in St. Peter's Parish, Coplay, Pa. Particular interest was aroused by the discussions over the protest against the violation of human rights and the persecution of religion in Yugoslavia adopted on this occasion. The resolution was forwarded to the Senators Guffey and Meyers, of Pennsylvania, and to the Congressmen of the district, Charles Gerlach and Fran-

cis Walters. All of these representatives were asked to use their influence with the State Department to raise its voice against these affronts to justice in the country referred to, particularly flagrant in the case of the trial and unjust judgment passed on Archbishop Stepinac, of Zagreb.

The resolution was also attached to a letter to His Holiness, Pope Pius XII, expressing sympathy because of the persecution of the Church in Yugoslavia and offering prayers for the valiant Archbishop of Zagreb and continued loyalty to His Holiness in the struggle against the Communist inspired government of Tito.

President John Stumpf presided at the meeting. The report on the National Convention in Newark was delivered by Rev. John Engler, of Fullerton, and that on the State Convention in Pittsburgh by Rev. Jos. May and President Stumpf. Others who addressed the joint session of men and women were Rev. John Fries, of Catasauqua, Fr. Anthony Ostheimer, of Philadelphia, and Fr. Van Malderan.

An interesting display of aerial photographs, made by the Army, showing the devastation of German, Austrian and Italian cities by the war, was provided at the October meeting of the New York City Branch of the CV. Mr. E. Henry Hoevel gave a report on the Golden Jubilee Convention of the State Branch conducted in Brooklyn in August. The members were urged to write to their representatives in Washington, protesting against the violation of human rights and the persecution of religion in Yugoslavia.

The Branch is participating in the work of the Archdiocesan Committee for German Relief, of which Rev. Dr. Rudolph Kraus is chairman. A number of events scheduled for November, December and the new year, are intended to raise funds for relief purposes. Centers for collection of clothing have been established at Kolping House and at St. Elizabeth House. Officers of the CV and NCWU are serving on the Archdiocesan Committee.

A large delegation from the Southwestern District, Catholic State League of Texas, attended a meeting in Holy Cross Parish, D'Hanis, on November 3. Following the church services in the early afternoon, Fr. John J. Gerbermann, pastor of the parish, gave the opening address of welcome. A goodly representation of members of the State League, as well as visitors from neighboring parishes, attended. During the business session reports on the work of the State League were submitted. Later in the afternoon the Catholic Day program got under way, with Mr. Frank Gittinger, President of the CSL, chairman. A representative of the Castroville Deanery, NCCW, Mrs. Matt Bader, read a paper on the work of the Confraternity of Christian Doctrine. Other speakers were Miss Rita Pfeiffer, President of the Youth Section, CSL, Msgr. A. F. Drozd, and Rev. V. Schmidt-zinsky. A social hour concluded the meeting.

The Catholic Union of Missouri addressed a letter to President Truman urging the Government of the U. S. to protest the persecution of church and clergy in Yugoslavia. The communication states the sentence inflicted

on Archbishop Stepinac "demonstrates that religious persecution is an instrument of government policy of the Tito regime, and constitutes a threat to international peace."

At the November meeting of the St. Louis District League, held in St. Barbara's Parish, the Rev. Francis L. Auer, former U. S. Army Chaplain, was the guest speaker. The Rt. Rev. Msgr. Lubeley, spiritual director of the District League, installed the newly elected officers at the conclusion of the meeting.

The Volksverein of Philadelphia, local Branch of the CV, on an evening late in September, commemorated the birthday of the organization's founder, the late Fr. Theodore Hammeker. President Charles Gerhard spoke on the life of Fr. Hammeke and of his zeal for Catholic social reform during his thirty-four years in Philadelphia. The speaker of the evening, Fr. Joseph May, also discoursed on Fr. Hammeke's devotion to the great social ideals of Leo XIII as delineated in this great Pope's Encyclical *Rerum Novarum*.

Rev. John M. Lenhart, O.Cap., of St. Augustine's Church, Pittsburgh, addressed an evening meeting in the Volksverein hall in Philadelphia on October 13. His subject was "The Bible and the Middle Ages."

Necrology

EARLY in the fall death came to Mr. Philip Kunkel, a Life Member of the Central Verein, and a charter member and for the past thirty years a faithful member of the New York City local Branch of the CV. He was eighty-four years old. Funeral services were conducted on October 12 from St. Joseph's Church, West 125th St., New York, where the deceased had been a parishioner for the past fifty years. Mr. Albert Sattler, President of the Central Verein, and Mr. William Kapp, of the New York City Branch, attended the funeral services, representing the national and local organizations.

Death came suddenly on October 27 to Mr. John A. Tamson, of New York City, well-known among the members of the New York City Branches of the CV and CWU. For the past year Mr. Tamson had served as second Vice-president of the local Branch.

Born in Holland, the deceased had immigrated to our country in his youth. He was a convert to the Catholic Church and the later years of his life he had spent in the employ of the Redemptorist Fathers of Immaculate Conception Parish, New York City, as an honored and trusted servant. For a number of years he was President of the St. Vincent de Paul Society of the parish. A friend of the late Fr. John Bierschmidt, C.Ss.R., the deceased repeatedly attended State and National Conventions of the CV in the company of that Redemptorist Father and Mr. Panzer.

The funeral services were conducted at the Church of the Immaculate Conception on October 30, the Rev. Augustine Schmutz, C.Ss.R., celebrant. His only surviving relative is his wife, Mrs. Rose Tamson.

Miscellany

SOMETIME in 1925, the editorial page of the *Buffalo Echo* contained the following comment, most probably from the pen of the late Arthur Preuss, the paper's editorial writer:

"While the Central Verein is an organization of German-American, not necessarily German-speaking, Catholics, its Central Bureau, devoted to social propaganda, has no racial limitations. Such limitations as exist are largely financial."

Demand for copies of the Declaration of Principles and Policies, adopted by the Newark Convention, and the last Annual Report of the Central Bureau, on the part of Branches and Societies affiliated with the CV has, on the whole, been more satisfactory than in recent years. Moreover, the letters of request frequently expressed what the secretary of the Syracuse Local Branch states in the following sentences:

"Our organization recognizes the timeliness and importance of these Resolutions, adopted by the Newark National Convention and subsequently endorsed and adopted by our State Branch while in session in Brooklyn. It is our intention to put this 'Declaration of Principles' into the hands of a goodly percentage of our associate and affiliate members, with the intention of having them discussed at the meetings of the various societies."

Similar favorable remarks explain the local federation's reason for distributing the Bureau's Annual Report.

It is not a long message Mr. Frank C. Gittinger, President, Catholic State League of Texas, wrote the officers and members of the organization early in the fall. But if his suggestions are carried out, his communication will prove fruitful.

Mr. Gittinger addresses himself particularly to the Presidents of the District Leagues and requests them to begin to prepare the programs for the District meetings to be held in the coming year. In addition, societies are reminded to take up a collection for the benefit of the famine stricken people of Europe, while all members are requested to read the Declaration of Principles and Policies, adopted by the Newark Convention of the Central Verein. They are reproduced in the issue of *The Catholic Layman* which contains Mr. Gittinger's message. Those of our State Leagues which do not yet publish or print a messenger of any kind should know that the official organ of the Catholic State League of Texas, a quarterly, is now in its twenty-eighth year.

The November edition of the *Kolping Banner* commemorates the founding of the great organization of Catholic journeymen, a hundred years ago. Both the contents and the illustrations are worthy of the organization. Of particular interest is the article by the Vice-President of the national body, Rev. Joseph Assmuth, S.J., who discusses the discovery by Dr. Rudolf Vitus that the first society of Catholic journeymen had been founded by a teacher at Elberfeld, Johann Gregor Breuer, while it was left to Father Kolping to make of

this local attempt at first a nationwide and ultimately an international organization. Its mission has not yet been fully accomplished. True to the spirit of Kolping, its members should be found among the leading promoters of the re-organization of society.

The Centennial of the founding of the Catholic Kolping Society was celebrated by the Rochester Branch of the organization, in conjunction with the observance of the twentieth anniversary of St. Michael's Parish, on October 26. At the festivity conducted in the parish hall in the evening, eight members of the Rochester Kolping Society were honored for their faithful membership in the organization, ranging from twenty to thirty-three years. A number of those honored had joined the Society in Europe.

In accord with the action taken by a number of State Branch Conventions during the summer and fall, the Central Verein of Kansas adopted a resolution in behalf of German and Austrian relief at its recent Convention. The statement reads in part:

"We urge our affiliated societies to plan regular collections for the relief of our stricken brethren, the innocent victims of the war in Germany and Austria. It is suggested that collections be taken up at monthly meetings or at the church door after Holy Mass on Sundays with the consent of the pastor.

A collection taken up in the mass meeting amounted to \$200.

During October, four members of the Rochester Branch of the CV journeyed to Buffalo, to attend a meeting called for the purpose of reviving the Buffalo Branch of our Federation. A number of interested individuals from Buffalo were present. Mr. Carl Leising, of Buffalo, who is promoting reorganization, is hopeful that future meetings will bring about the desired results.

At its October meeting the Rochester Federation began discussion of the Declaration of Principles adopted at Newark. It is planned that a priest will take up the part of the Declaration dealing with the international situation.

The 1946 Report of the Catholic Charities of the Diocese of Wichita, Kansas, gives evidence of a remarkable amount of charitable endeavor by a comparatively new organization. The agency was established in 1943 under the direction of His Excellency, Most Rev. C. H. Winkelmann, to meet in some small measure the many problems and difficulties concerned with home life and youth that have arisen during the war years.

A breakdown of the total number of problems handled by the organization follows: Matrimonial clinic, 205 cases; medical services, 20; budgeting, 135; counseling, 45; Christmas baskets, 170; St. Joseph's Home—Lewis E. Allen Memorial, 145; foster homes, 8; Boys' Town, 7; unmarried mothers, 125; adoptions, 98; juvenile delinquency, 89. A brief account of the work of the St. Vincent de Paul Society and of the Queen's Daughters in the Diocese is also included in the report.

One of the resolutions adopted by this year's convention of the Catholic Union of Kansas might well be accepted as a directive by other societies affiliated with the CV. The resolution declares:

"We favor inter-parochial meetings of our societies to be held during the winter months, at which the religious and social problems of today would be studied and discussed. Now more than ever should Catholic men prepare themselves for the part they should take in warding off the evils confronting us at present and those which are bound to arise from present conditions."

While attending the Newark Convention one of our members in Philadelphia became acquainted with our Free Leaflets. Some weeks later he requested us to send him a number of copies for distribution among the members of his society. In our letter to him we suggested he should, in the course of the winter, continue the good work by distributing some other of the many Free Leaflets published by the Bureau. In his reply the member states: "I will certainly follow your suggestion and order other publications from time to time because I know very well what your Society has been doing in this field of Catholic Social Action. Our own parish and St. Bernard's Society are greatly interested in such endeavors and we have shown our appreciation by sending you a donation from time to time."

These remarks about the Press Bulletins were addressed to the Bureau by one of our members in Pennsylvania, a subscriber to the service: "By reading the Press Bulletins I have come to understand better the conditions of our time. The historic background of so many of these Bulletins proves the world is ruled by the ideas of forceful men and that the seed which is sown by our generation will be harvested by a later generation. Reading your Press Bulletins gives a person a certain amount of satisfaction because it helps to eliminate some of the confusion one might otherwise suffer from. Some Bulletins have reported matters days and weeks ahead of the daily newspapers while others are of a prophetic nature and make interesting reading. I miss the Press Bulletin when it doesn't arrive on time."

To his own subscription to the Press Bulletin service this member added that of a priest.

On the receipt of three packages of Central Bureau publications the Director of the Catholic Center, Roma, Basutoland, S. Afr., wrote us:

"Many, many thanks for your free leaflets. I distribute them generously, as I have received them so! The Apostolic Delegate was glad to have some of them, especially those on marriage and home life, since there will be a campaign for Catholic home life, lasting a month, here in South Africa."

It is thus our publications are proving an aid to missionaries in various parts of the world.

This has been said of *Social Justice Review*: "Its tone of quiet conviction is very reassuring in an age of screeching headlines. May it prosper and progress always."